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THE BIBLE AND MISSIONS.

CHAPTER 3—EVERY MAN IN HIS OWN TONGUE.

BY MRS. J. P. WHITE, CEDARVILLE, OHIO.

THERE has been much discussion in recent years about Comparative Religions. While the non-Christian world will compare our religion with theirs, and we know that it is constantly being compared, yet as Christians we hold to the truth that we have the only true religion, the ultimate religion for all the world.

Chief among the reasons for this belief is, we have the Bible, the greatest book of all ages, the book of the ancient world, the book of the Middle Ages and the book of the present time. Martin Kaehler declares that history has written shining letters on the forefront of the Bible, "This is mankind's book." Other books belong to certain peoples or certain times, but the Bible belongs to all peoples of all lands of all times.

To be sure at the first the Bible was not a world book. It belonged to one line of people. But in the third century before Christ it clothed itself with a world language, the Greek, which at that time was not only a means of culture but a means of spreading the Jewish faith. Jews were going everywhere in trade and wherever they went they carried their book.

This was no accident that the Scriptures were put into the most powerful and widespread language of the day. It was but one circumstance in the chain of events that prepared the way for the coming of the King. The Old Testament was not yet ready to become Humanity's book. When the New Testament was written then the full message was ready for the world.

THE BIBLE IN THE EARLY CHURCH.

At the very outset the early church fathers recognized the need of the Bible in the mother tongue of all peoples to whom they went with the Gospel message. The Bible became a Latin book, then Syrian, then Armenian, then Coptic, then Gothic. It was the aim of the church to give the book to every man in his own tongue.

Someone has said, "The book and the people have been so bound together that we hardly know whether it is juster to say wherever Christianity has gone there the Bible has gone or to say that where the Bible has gone there Christianity has gone."

The early church placed great emphasis on the Book. It is very plain from the writings of the early Fathers that the Bible was open to all and that all were exhorted to study its precepts. One of these men wrote, "Be assiduous in both prayer and reading; in the one you speak to God, in the other He speaks to you."

The Bible was read in the family. Some people possessed very beautiful volumes "written in gold letters on purple vellum and glittering with gems." Wealthy people placed such value on the Bible that they gave it the finest covering possible. Husbands and wives were enjoined to read together. One of the Fathers, Tertullian, gives as an argument against mixed marriages that Christians would be deprived of this blessing.

The early Christians taught their children to read the Bible. Few books were to be had and children spelled out their first sentences from the Holy Book. Such injunctions as these were given to parents, "Children in Christian homes should be introduced to the Bible from the very earliest age." "Little boys and girls should learn to put together Biblical names with their ivory letter-blocks choosing the names from our Lord's genealogies." "Little girls seven years old and onward should learn the Psalms by heart and should have the Bible read through at maturity."

The fact that people wanted a Bible led them to learn to read. The Bible made the people literate. This is just what it has done all over the world. In olden days it is said the Bible "was the mother of truly popular education" and so it is today in India, China, Korea and the Islands of the Sea.

The various translations of the Bible were carried over the then known world. It is remarkable that today there are evidences of the Bible message having been carried to China and India hundreds of years ago. Tradition says that the Apostle Thomas established Christianity in India. This may or may not be true but it is certain that early Christians did go to India. During recent excavations there were found near Madras, South India, three crosses on which were inscribed these words, "Let me not glory except in the cross of our Lord Jesus Christ." There are 300,000 Syrian Christians in South India, who claim to have an unbroken history since the time of the Apostle Thomas. While these Christians do not measure up to our standards of Protestant Christianity, they seem to be taking on new life and new activity.

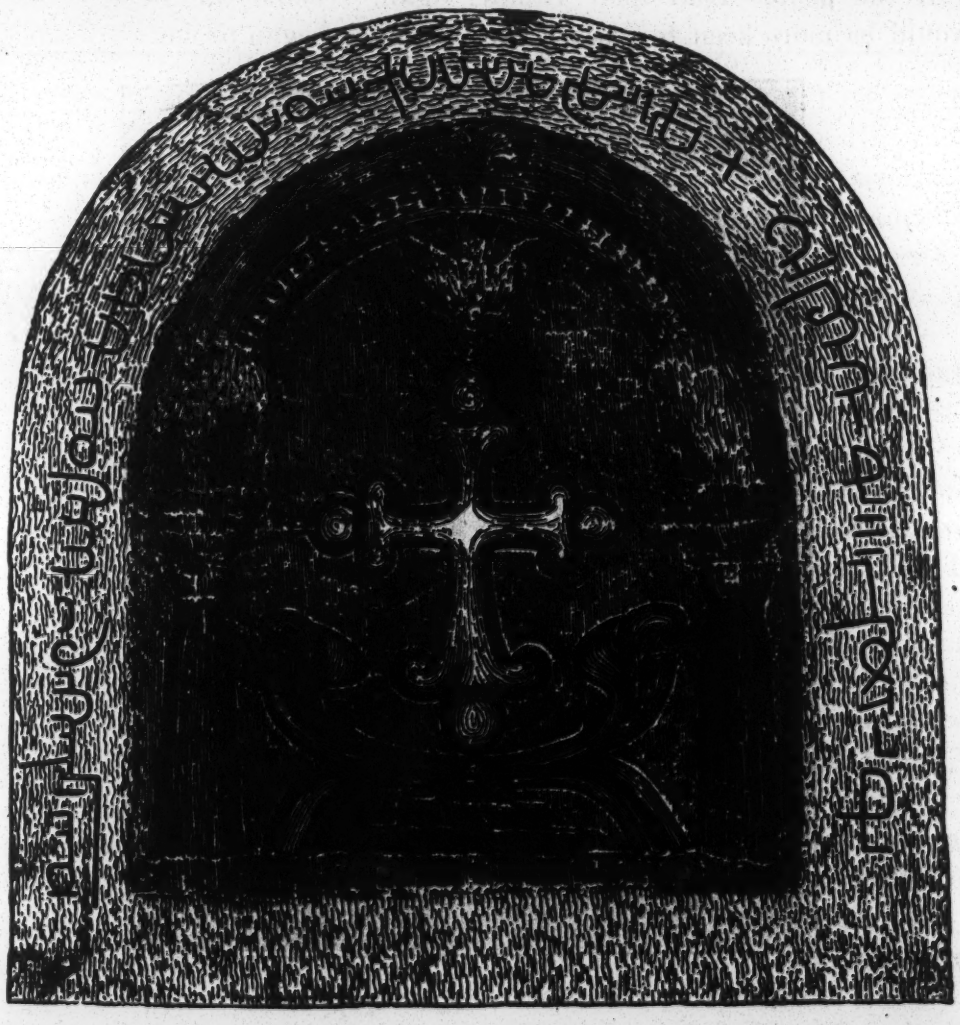
Another tribute to the zeal of early Christians in spreading the Good News of salvation is to be found in China. In 1625 a Chinese laborer unearthed a great slab which bore inscriptions upon it. The Jesuit priests believed it to be Christian writing and reported it to the world. But the world scoffed at the idea. It was not until 1853 that it was examined and a translation made. It was found to be an edict issued by a Chinese Emperor in 746 A. D. It gave a brief summary of Christian doctrine, made mention of "the twenty-seven books of the New Testament, or baptism and the Trinity. It further recounts the arrival of the missionaries in 635 A. D. and commends the new faith."

The Latin Bible translated by St. Jerome, called the Vulgate became in time the Bible of practically all Europe. No sooner had the Bible this wide spread field than it began to be a hidden book. Readers declined and instead of the church trying to increase readers and spread the Gospel it began on a line

utterly opposed to anything that had ever been taught before. "The people could not be trusted with the Scriptures." "The uncouth speech of the people was incapable of receiving and reproducing their sacred contents." "The Latin language was holy and its sounds fell with a sacramental effect upon the ears." Such were some of the arguments of the clergy. These were indeed Dark Ages.

During this time Bibles were in the hands of priests and nobles, many of whom could not read them. They were to be found in public libraries also, but to the great masses the Bible was a closed book.

In various parts of Europe, men at the risk of their lives continued to put the Bible into the common tongues of the people. Even after the Bible was translated into English it was allowed to be used just to help to understand the Latin. People were enjoined to read the English with the Latin beside it. "It was believed that it was better to read the un-understood Latin, rather than the understood English."



A precious monument of the work of the Nestorian missionaries was unearthed near Madras about the year 1547. It is an altar slab with a dove hovering over a cross cut in relief. On the margin are inscriptions belonging to the seventh or eighth centuries, one in Syriac, "Let me not glory except in the cross of our Lord Jesus Christ," and one in Pahlavi, "Who is the true Messiah and God alone and Holy Ghost." **A more impressive monument of Nestorian missions is the continued existence of Malabar Christians.**
Two Thousand Years of Missions.

The reason for this attitude was because of the deep reverence of the Latin language, the priests arguing that it was a sacred language sharing the inspiration of the Greek and Hebrew. The real reason, no doubt was that the clergy feared if the people read their Bibles they would be more keen to discern the corruption of the church. To keep them in ignorance was to keep them in subjection.

Women above all others were considered incapable of understanding the Scriptures. Many of the clergy taught that no one should receive the Word except at the mouth of the priest. One expressed his opinion in these words, "We should no more put the Scriptures into the hands of the people than we should put the knife into the hands of children to cut their own bread; they will infallibly injure themselves with it."

The Reformation came—the Reformation was the "recovery of the Bible for the people." It was a long bitter, bloody struggle but in the end, the Bible again became the Book of the people. Readers began to multiply and the Bible has ever been an open book where Protestant Christianity is dominant.

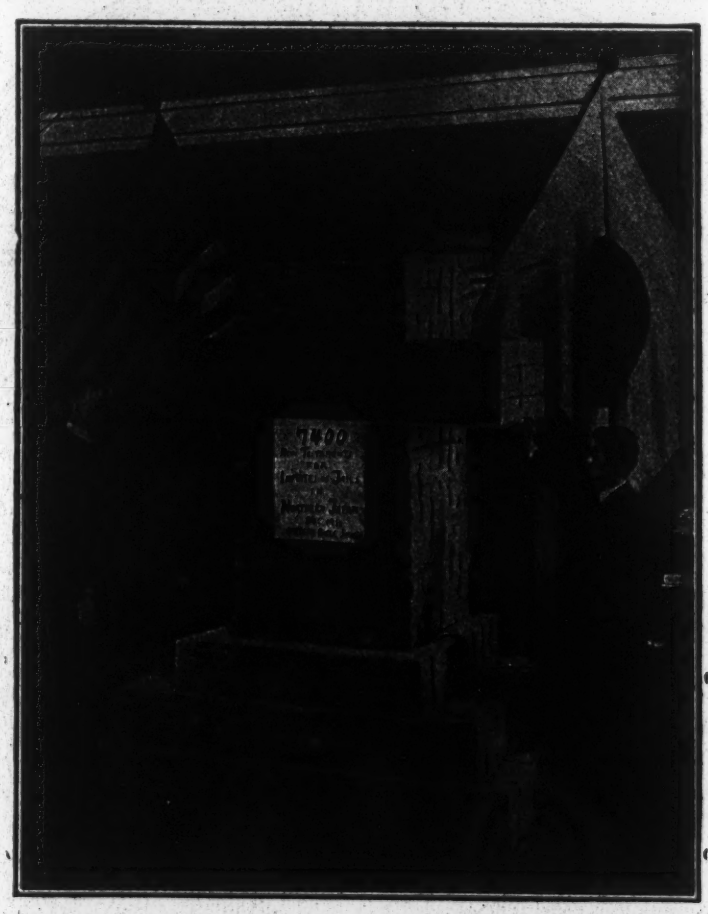


Exhibit of 7,400 Testaments for Inmates of Jails in Japan.

THE BIBLE AND MODERN MISSIONS.

At the beginning of the modern missionary movement, the Bible had been translated into 28 languages. Year by year the number of translations has increased. Wherever the missionary has gone he has set for himself the task of giving the Bible to his people.

If we were to go into the Depository of the American Bible House in New York City we should find in their stock

Bibles in 90 different languages. And if we were to visit all the agencies which publish the Scriptures we should find them in whole or in part in about 600 languages and dialects.

What a wonderful book to hold its meaning and beauty in any speech of earth. No other book has ever been translated so often and no other book has ever conveyed its message so clearly and beautifully. The holy books of other religions cannot stand this test. When the Koran—the holy book of the Mohammedans is put into the English language it is, as Carlyle expresses it, "a wearisome confused jumble."

Missionary work is bound up with the translation and distribution of the Scriptures. In fact the great business of missions is to get the message of the Bible into the minds and hearts of people. Missionaries everywhere recognize the truth of the statement made by Dr. John R. Mott, "The most important single agency in the work of world evangelization is the Bible."

One missionary says: "Without the aid the Bibles (given by the Bible Societies) we should have been somewhat like an army without supplies of ammunition." Another expressing the same thought in another way says: "A man might as well try to split wood without an ax as to attempt to do evangelistic work without the Scriptures."

The printing and distribution of Bibles are done by the great Bible societies which work with and through the missionaries of all denominations. One missionary of India says in regard to the Bible Society, "Surely there can be only one opinion on the subject that it is of the utmost value. It would be worse than absurd if every mission had to translate, print and circulate Scriptures for itself. * * * For evangelistic purposes and for building up the church the circulation and study of the Scriptures is most important. In the nominal Christian countries and in Foreign Mission lands thorough knowledge of the Bible, not merely as literature, but as the rule of faith and conduct is of vital moment."

Rev. J. Goforth, of China, says: "Every convert must have the Bible in whole or in part. The Bible is a textbook in every mission school. Every missionary and every evangelist must have the Bible as his constant companion. During twenty-nine years I have always approached the Chinese with an open Bible in my hands from which I could say, 'Thus saith the Lord'."

The missionary makes larger use of the Bible than does the Christian worker in the home land. In addition to being used in the church services and in the Sabbath School, the Bible is used as Dr. Goforth says in the Day Schools. A daily lesson is given to every pupil. The Bible is read in the homes, and the simpler portions are used as reading lessons by the women of the zenana and hareem. Bibles are awarded as prizes for committing Scripture. By the bedside of the sick in the hospitals, and to the waiting throngs at the clinics the Bible is read and so day after day the Book bears its message to multitudes of peoples in many lands and in many tongues.

FAMOUS TRANSLATORS.

It must be that the translators of the Bible have had an almost supernatural gift. Not every one who goes as a missionary is fitted for the task of giving the Bible to a people. Fortunately when a new translation has been needed God has had an endowed man who was willing and ready to undertake the work.

No greater nor more gifted man has ever gone forth as a missionary than the pioneer William Carey. It was his conviction that there was nothing of so much importance in the work as the translation of the Scriptures. As soon as he arrived on the field in 1793, he was possessed with a passion to give the Word to the people of India. Immediately he set to work studying Bengalee and Hindustani and as he went along he translated portions of the Bible into these two tongues from the original Hebrew and Greek. At one time he wrote that he was able to finish a chapter a day.

Realizing that others would have difficulties in any subsequent translations he conserved his work by compiling dictionaries and lexicons as he went along. He prepared grammars also of all the languages into which he translated the Scriptures. Of this work Carey said, "Without some such step they who follow us will have to wade through the same labor that I have to stand merely upon the same ground that I now stand upon. If, however, elementary books are provided, the labor will be greatly contracted and a person will be able in a short time to acquire that which has cost me years of study and toil."

Carey made a special study of the Sanscrit—the root language of many of the Indian tongues. He made or helped to make thirty-six translations of the Scriptures. Six of the entire Bible and twenty-three of the New Testament and portions of the Bible.

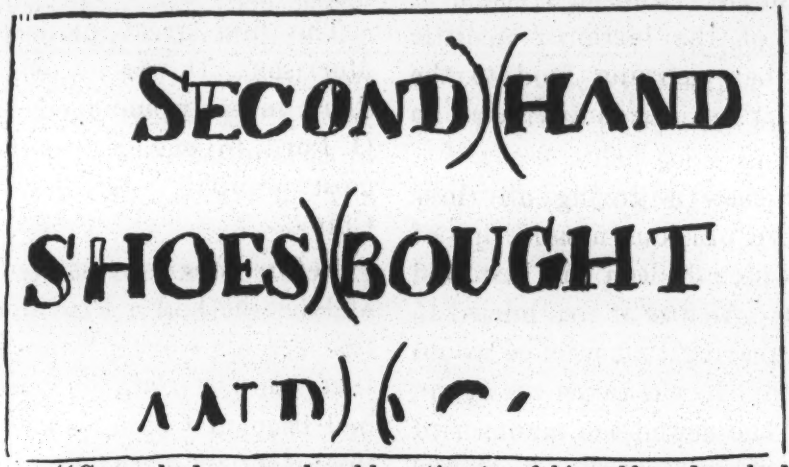
It must not be inferred that Carey was without helpers. In writing of the translations into the Hindustani, Carey explained the method used, "We hired two munshees (teachers) to assist us in it and each of us took our share; brother Marshman took Matthew and Luke; brother Ward, Mark and John, and myself the remaining part of the New Testament." No doubt the same method was used in other languages also.

Not all of these translations were perfect or final. Carey recognized this himself but he felt that he was laying foundations on which others might build. His friends never ceased to marvel at his prodigious labors but Carey said, "Few people know what may be done till they try and persevere in what they undertake." He goes on to tell what he was doing at that time: "I am now printing a dictionary of the Bengalee which will be pretty large. * * * To secure the gradual perfection of the translations I have also in mind and indeed have been long collecting materials for, a universal dictionary of the Oriental languages derived from the Sanscrit. I intend to take the Sanscrit, of course, as the groundwork and to give the different acceptations of every word, with examples of their application, in the manner of Johnson, and then to give the synonyms in the different languages derived from the Sanscrit with Hebrew and Greek terms answering thereto, always putting the word derived from the Sanscrit first, and then those derived from other sources. This work will be great and it is doubtful whether I shall live to complete it, but I mean to begin to arrange the materials, which I have been some years collecting for this purpose. Should I live to accomplish this, and the translations in hand, I think I can then say, 'Lord, now lettest thou thy servant depart in peace'."

Surely it was never given to one man to accomplish what Carey did for making the Gospel message available to non-Christian peoples.

Judson, of Burmah, is one of the

great men among the pioneers. Like Paul he ofttimes suffered persecutions. A few years after Judson began his labors a war broke out between Burmah and England. Judson declared himself an American and wholly uninterested in the trouble. But his speech was evidence used against him. At that time money was sent to him by way of Bengal and received at the hand of an Englishman. The Burmese did not understand the principles of money exchange and took this as proof positive that Judson was in the employ of the English government. This was whispered around until one day officers, accompanied by an ex-



"Carey had a very humble estimate of himself, and so had others, of him; but in God's eyes how differently this plain, preaching shoemaker of Moulton was judged! That sign, now to be seen in Regent's Park,* should read,

FEET SHOD HERE WITH THE ALACRITY OF GOSPEL HERALDS!
FOR INFORMATION AS TO A WORLD'S NEED, INQUIRE WITHIN.

*The latter half of the inscription on this original signboard is no longer visible."

CAREY'S SHOE SHOP AT HACKELTON.
Where Carey Studied the Map of the World.

ecutioner rushed into his house, saying, "You are called of the king" and throwing him on the floor they bound him with a cord until he was hardly able to breathe. He and his companion were dragged to the prison where they endured terrible tortures for twenty-one months.

The story of Mrs. Judson's visits, of her sickness, of the birth of a little daughter, of her carrying food to the prisoners—all these stir one's heart to the depths.

One great concern during all these months was the precious manuscript of the Bible on which Judson had bestowed years of labor. At first it was buried in the earth but fearing that mildew would ruin the writing, it was taken up again. Mrs. Judson then sewed the manuscript up in a pillow and carried it to the prison to her husband, where he kept it for months. It was determined to move the prisoners to another town. They were hurried out and not allowed to take a single thing with them. The precious pillow was left behind. The keeper of the prison took the cover of it for his own use and threw the inside away, marvelling no doubt at the style of American pillows. Providentially a man, who had been in the employ of the Judsons, and a tried and true friend, saw the discarded pillow, and picking it up carried it to a place of safety and later returned it to Dr. Judson. The entire translation was not finished for a long time. Judson spent twenty-one years at this task but when it was completed it was considered a superb work.

Putting the Bible into the Chinese tongue is perhaps the greatest accomplishment of the translator. To make this book available to one-fourth of the human race was certainly a great achievement. Not one man but several have had a part in this work. Indeed according to the statement of Rev. Donald MacGillivray, 150 missionaries have been employed as translators and if the time spent by all these men should be added up it would make 363 years of labor. The cost has been $420,000, but as Mr. MacGillivray adds, "It was worth while."

The first great pioneer was Robert Morrison. It was he, who wrote in his diary in early manhood, "My desire is, O Lord to engage where laborers are most wanted," so God sent him to China.

Before Morrison started for his field of labor he had a Providential preparation for his work. Some years prior to that time a Catholic missionary, who had been in China had made a translation of a part of the New Testament into the Chinese language. The manuscript was in the British Museum, where it was discovered by Morrison. A Chinese man was living in London at that time and by his help Morrison learned to make the queer characters by means of a little brush.

When he reached China, he found that he could do no direct missionary work and since this door was shut he turned to the work of translating the Bible. In addition to this he prepared a grammar, and an Anglo-Chinese dictionary which the East India Company published at a cost of $60,000.

Robert Milne was Morrison's assistant. By the year 1819 the whole Bible had been published. But these books could not be distributed in China for many years. They could be, and were distributed among the Chinese living in Java, Molucca and Penang.

One of the noted modern translators is Bishop Sker-es-kus-ky, a Russian Jew, who became a Christian by reading the

New Testament. For many years of his life he was confined to his bed, being partially paralyzed. Even under such adverse circumstances he completed the translation of the Bible into the Wenli, or classical Chinese.

The Bible did not have easy access into Japan. For long years Japan was closed to the outside world and no foreign message could reach the people. Before the arrival of the missionaries in 1859 a peculiar incident occurred. The coast near Nagasaki was being guarded by a young nobleman named Murata Wasaka. While on a trip of inspection one day, he discovered an object in the water which proved to be a Dutch Bible. When he was told by some one that there was a Chinese translation of this book he sent a messenger to Shanghai to purchase a copy for him. Together with his younger brother and two friends he read the book. This secret reading was going on when the first missionary arrived. Murata got in touch with Dr. Verbeck who explained to him the meaning of different passages. Before long these men became baptized Christians.

Four of the early missionaries, Dr. R. S. Brown, Dr. Hepburn, Dr. Green, and Dr. Nathan Brown, made the first translation of the Bible into Japanese. Dr. Brown did the most of the work on the New Testament. It was his special work. "He prayed that he might live to see it completed—and he had the satisfaction of seeing the New Testament complete in print" and so well did he do his work that it has been the accepted translation for more than a quarter of a century.

Dr. Hepburn's work was the Old Testament to which he gave sixteen years of painstaking labor. When the work was finished he gave this estimate of the value of the Bible in the native tongue of the Japanese: "What more precious gift—more precious than mountains of silver and gold—could the Christian nation of the West offer to this nation? May this sacred book become to the Japanese what it has come to be to the people of the West, a source of life, a messenger of joy and peace, the foundation of true civilization and of social and political prosperity and greatness."

Verbeck aided some in Bible translation but his largest work was in translating books on education, law and politics. He put into the hands of the Japanese in their own tongue, many valuable books. He helped statesmen prepare a national constitution in 1889. For them he translated the Code Napoleon, the constitutions of Europe and America, laws, and forms in great number. He had wonderful linguistic gifts. It was said of him that he "could speak four languages as mother-tongues and keep silence in six."

It has seemed necessary to have a revised version of the Bible in Japanese and a committee was appointed in 1910 to make such version. Some of the missionaries are hoping that still another version may be published in the real colloquial tongue, so that the common people may more easily grasp the message.

The Korean Bible is especially interesting because it has been put into the colloquial—the tongue of the people. In no country have people learned to read the Bible so quickly and easily. Perhaps this, more than any other one factor accounts for the rapid growth of the Korean church.

The Arabic version of the Bible is considered one of the best translations ever made. Rev. Cornelius Van Dyke and Rev. Eli Smith spent sixteen years in preparing their translation. It is the

Arabic Bible that is used in our mission fields in Egypt and the Northern Sudan.

Of others we might tell. There was Hiram Bingham, who after years of toil in reducing the language of the Gilbert Islands to writing, and translating the Bible, lost his manuscript at sea. What courage he had to begin the task all over again.

John G. Paton who translated the New Testament into Aniwan, saw people filled with joy when they beheld the book that could speak their own language.

John Williams, of Raratonga, who after making his translation of the Bible spent four years in England seeing it through the press and on his return saw people crowd around to buy a copy, hugging and kissing the book that had in it such a precious message.

The translators of Africa faced the task of reducing to writing almost all the 843 languages and dialects, before they could begin to translate the Bible. One hundred of these languages now have the Bible and other books but there remain 743 tongues yet to be conquered. The work is still going on. Last year the American Bible Society published a revised version of the Zulu Bible. The British and Foreign Bible Society, published the Bible in Yoruba and portions of the Bible in Jukun, Zande, Lund and Kalunda, all languages of Africa and the Scottish Bible Society published the Gospel of John in Kikuyu and three gospels in Chinanwanga.

THE MANDARIN (UNION) REVISION COMMITTEE IN 1917.
Dr. Chauncey Goodrich in center, with white beard, has been a member from the first—25 years.
Courtesy American Bible Society.

At this very time, in obscure corners of the earth devoted missionaries are laboring faithfully to perfect translations so that their people also may have the Word of Life.

DIFFICULTIES AND TRIUMPHS OF BIBLE TRANSLATION.

No one except the translator can possibly appreciate the difficulties of Bible translation. These difficulties are due in

part to the differences between the elevated thought and language of the Bible and the debased thought and language of backward peoples in non-Christian lands. There is the difficulty of finding terms to express abstract thought, such as sanctification, justification, etc.

The man labors under difficulties when he tries to express "ice," "snow," "frost," to the people of the tropics, and under still greater ones when he must translate "conscience," "chastity," "faith," and "hope" into a language that has no equivalent words because it has no equivalent ideas. The translator often searches a long time for a single word. Among different animistic peoples there has been difficulty to find a word for God, but in the end the missionary has discovered the word that represents to the mind of the people, the Creator, the Ruler of the Universe.

Miss Tarbell tells of the Moravian missionaries not being able to find a word for "forgiveness" in the Eskimo language. They had to coin one. It is "issumagijaujungnainermilk" and it means "not-being-able-to-think-about-it-any-more."

The difficulties have all been overcome and the missionary translators by their devoted labors, have conferred a priceless boon upon millions of people.

There are many "By-products" of Bible translation. According to Mrs. Montgomery, "Without the aid of missionaries the modern science of Philology could hardly have been created." Carey's great work to which reference has been made is one striking example. In Africa, Koelle in a book *Polyglotta Africana,* compared one hundred African dialects. Others made a scientific study of African dialects and have classified them.

"The science of Lexicography is

CHINA'S NEW SCRIPT.

A class of women from the country being taught. The Scriptures are being printed in this Script. The 39 symbols (on the right chart) and their combination with initials, medals and finals (on the left chart.)

From American Bible Society Record.

equally indebted to the missionary translator."

The traveler, the soldier, the government employee, the business man in Oriental lands perhaps does not appreciate that a wonderful trail has been blazed by the pioneer translator.

Who translated the Bible into these hundreds of languages? Missionaries. Who made 37 great dictionaries of India? Missionaries. Who made the 21 dictionaries of China? Missionaries. Who made the 500-page dictionary of the Kaffir language? Missionaries. Who made the 61 different dictionaries of Africa? Missionaries. Who translated all of the first school books for the children of heathen lands? Missionaries. Who translated the law books? Missionaries. Who translated the medical books? Missionaries. Who translated books for the college students of Oriental lands? Missionaries. In short, who have conferred the richest, most abiding blessings upon the non-Christian world? There is but one answer—Missionaries.

Without doubt the translation of the Bible has been the greatest achievement of modern missions. Without the Book, no permanent work could be established among any people. With the Book there comes light and life to darkened minds; there comes salvation to dying souls; there comes education to children and youth; there grow up happy Christian homes and law-abiding communities; there develops the highest type of civilization.

While there are still many dialects awaiting the work of the translator yet the great languages and the great racial divisions have the Bible now in their mother tongue. It seems almost a miracle that has been performed and as Dr. Warfield has said: "It is but a slight exaggeration to say that every man may hear the mighty things of God in his own language in which he was born."

FIND THE ANSWER.

1. How many translations of the Bible have been made?
2. What proof is there that the Gospel was carried to China 1286 years ago?
3. What text was written on the crosses that were found in India a few years ago?
4. How many translations of the Bible did Carey make?
5. How many missionaries helped to make the various translations in China?
6. How much did it cost the East India Company to publish Morrison's Anglo Chinese Dictionary?
7. How long did it take Judson to complete his translation of the Bible?
8. What translation of the Bible is used in our mission work in Egypt and Northern Sudan?
9. Who lost his manuscript of the Bible at sea and had to do the work over again?
10. If you were translating the Bible into a language of non-Christian people, which book would you translate first for them?

In regard to the great Book I have only to say, it is the best book God has given to man. All the good from the Savior of the world is communicated in this book.

1809-1865. —ABRAHAM LINCOLN,

16th President U. S. (to the colored men of Baltimore, who presented him with a Bible, September 14, 1864).

THE CHURCH AND THE COMMUNITY.

CHAPTER 3—CO-OPERATION.

By Mrs. J. E. Dodds, Omaha, Neb.

IN STUDYING this chapter on co-operation, let us first get clearly in mind what the author gives as the aim of the chapter: "To point out the relation of the co-operative movement to the welfare of the community, and to show that the churches should investigate and understand the growing possibilities in co-operation in advancing the spirit of helpfulness and brotherhood in the community." Further, "That there can be no fullness or perfection of life in any community unless 'Each is ministering to all and all are ministering to each'."

The thought of our author that the problem of the world may be staged in any little hamlet or even in a small community or settlement is an important one. It is not difficult for one to get a vision for the world, but it is exceedingly difficult to get people to understand that the only way to materialize such a vision is by giving each individual an opportunity to be a part of the community in which he lives, thus helping each little community to help itself.

We, as a body of Christian women, are interested in co-operation mainly, as it is related to the church, especially those measures which affect the moral and spiritual welfare of the community.

Few of us have realized the extent to which Home Mission work involves social and industrial problems and the work of social and industrial organizations. In fact Home Missions are the originators of many social and community institutions. This is also true in the foreign field, and in some cases this form of Christian service has developed more fully in the foreign field than in our own land. This is especially true in commercial and benevolent institutions and in some manufacturing industries.

This spirit of working together for the full development of life,—physical, mental, moral and spiritual, seems to be bound up in Christianity, and although social organization is not primarily the work of the church at home or in the foreign field, still, the church must help solve problems that have to do with the social, economic and educational life of the people, because of the bearing these have on the spiritual.

Just so soon as a man or woman accepts Christ and His teachings, just so soon must the missionary or minister or Christian worker set about to help that one to carry out the principles laid down in the gospel, namely, "To do justly, to love kindness and to walk humbly with God." This can not be done by preachers alone. To do this most effectively there should be co-operation of the government, or industry, (both employer and employee) and of social and religious organizations. However, there is much that can be done by the co-operation of churches alone.

By measures of co-operation of some character the churches of most towns and cities could make sure that no classes or districts were neglected, and that the invitation of the gospel had been carried to the whole community.

The Federation of Churches is doing much to encourage co-operation between industry and the church. A commission from this organization is putting out bulletins informing industrial workers and managers of the deepening interest of the church in their common problems.

Our author tries to show us that it is possible for any denomination to co-operate with industry, with social organizations, and other denominations in bringing about a spirit of harmony among the people of a community thus developing a larger service for humanity.

The old idea among Christian denominations that the spirit of competition is conducive to successful work is being suppressed, and the spirit of co-operation substituted.

Showing the educational value provided by lectures. All these men are brought under Christian influences.

Bishop Hendrix says, "It is a great delight to live in these days when our differences are forgotten in the consciousness of our agreements." Paul says, "If in anything ye are otherwise minded, even this shall God reveal unto you: only whereunto ye have already attained, by that same rule let us walk."

ECONOMIC VALUE OF CO-OPERATION.

It has become evident even to the material world that it is better to unite than to contend. The co-operative store acts as a wonderful factor in binding together the common interests of a community. Our author refers to the Rochdale system of co-operation as one that has been successful and as a good system on which to base a community store. Here is a brief outline of the Rochdale system:

1st—Capital with which to do business was subscribed by consumer members, each taking one or more shares of stock as in the case of an ordinary joint stock company.

2nd—In the control of the business of the company, each stockholder had but one vote even though he might own more than one share of stock, and voting had to be done in person, not by proxy.

3rd—The earnings of the capital were limited to a rate equal to the prevailing rate of interest on money.

4th—The selling prices of goods to individual members were made substantially equal to those prevailing in the community where the store was located.

5th—The surplus above the cost of doing business was used first to form suitable reserves, second to pay dividends or interest on stockholdings, third, the balance to be returned to members in proportion to their purchases.

6th—Cash sales only were permitted.

The Belgian system is practically the same except that no dividends were paid, the surplus being used for the social welfare of the community. Gladstone said, "There has not been a better thing done in this country, in my opinion, than the establishment of co-operation. We are coming more and more to recognize the exceeding beneficent things people can do for themselves by acting together." This system has worked so well in England, Belgium and Scotland that in 1917 the dividends amounted to eighty million dollars.

America's experience in this move-

ment has not been very successful, due, we believe, first, to a lack of proper standards of organization, second, to the same spirit that has so largely handicapped the church in her work, namely individualism instead of collectivism; third, to a spirit of competition among tradespeople, and fourth, to the fact that large moneyed interests, by unfair competition, have put small co-operative stores out of business. There has, however, been a revival of the co-operative system in the United States, brought about largely by the incoming of so many people from European countries where the co-operative system has been used for years with great success.

"Where your treasure is there will your heart be also." This is an admonition to lay up treasures in heaven rather than enjoy the luxuries of earth. It is a warning against putting all our time and thought and money in worldly possessions. This is good, but is it the only truth contained in the passage? Is it not a good thing sometimes to have our heart where our treasure is? Is it not true if the money in the store belongs to the people themselves, they will be interested in better food, better clothes, and this always means better homes, better schools, and better churches.

It has been proven that this idea of the co-operative store has not been prompted alone by a desire to get more money, or from a purely selfish motive, but from a legitimate desire of the people to protect themselves against exploitation: a desire to do things for themselves: a desire for an equal opportunity to express their own ideas. It also cultivates the "Get-together" spirit, a willingness to sacrifice, and an unselfish interest in the welfare of all the people.

No matter where the spirit of co-operation originates, whether in the store, the school, the social settlement, or the church, it soon reaches out and includes the others and stimulates the general life of the community for good. As has been said before it is a practical working out of Christianity, the economic value being only the beginning of the process.

EDUCATIONAL VALUE OF CO-OPERATION.

The educational value is seen in the development of thrift, honesty, and a desire for better food and clothing, better schools, better social and religious privileges. Many lines of co-operative work are being carried out under the direct influence and management of the schools in the establishment of modern community centers. Here the school-house is made the center of all activities of the community. This is but the revival of the custom which the pioneers began when they established the school-house and made it "the common place of the whole neighborhood group, as the home is the common place of the household."

"The fathers clove the wilderness
And made a clearing here,
And at its heart a friendly roof
They joined their hands to rear.
And here they met and talked and planned
A larger common weal.
Their future we are living now,
Here—we their purpose feel.

The little old drab school is gone:
Its spirit must not go:
The power it gave the pioneers
We need, far more, to know.
Heavy the task that call our hands
Divided strengths are small,
Uniting here for common things
Each find the things of all."

The church and the school-house have always been the pillars of our republic.

REAL CO-OPERATION—THE MANAGERS ARE GENERALLY FOUND WEARING WORKING CLOTHES IN THIS MILLION-DOLLAR LUMBER CO. There are no "class" distinctions at the Lyman-Hawkins Lumber Co., at Akron, Ohio. A visitor would have a hard time picking out the "bosses" from the employees because they all look alike and are alike in their loyalty and enthusiasm for Lyman-Hawkins Team-work.

SPIRITUAL VALUE OF CO-OPERATION.

How to get the church to take her rightful place in the life and development of the community, and become a definite spiritual force is a problem that must be faced and planned for at once, if she is to fulfill her mission and retain her power. It will require the union and co-operation of all Christian denominations and should have the best thought and serious consideration of all Christian leaders. "There is no subject that has been more thoroughly drilled into the social consciousness of the American people during the past few years than that of conservation of our natural resources, or prevention of waste in the production and consumption of goods." More vital than our natural resources are our human resources. In harmony with these should come conservation of our Christian resources and the prevention of waste in the work of the Kingdom.

The rural church is not performing, as a rule, the function it ought to discharge as a social force in rural life. This can even more truthfully be said of the churches in the congested districts of our cities.

The church seems so slow to sense the changes in civilization. Co-operation is simply the outgrowth of a changing civilization from individualistic to collective civilization and the church is slower even than the government to sense the change. Perhaps not so slow to sense the change, but slow in meeting new conditions and adapting itself to new methods of work. The most the church, as a body, has done is to insist that certain social, industrial and political customs ought not to be permitted, and has done practically nothing to bring the community in which it is located into friendly relationship with the standards of America and the principles of Christianity.

It is among the foreigners perhaps, that we find the greatest element of unrest. They do not understand our language or our customs and many of them

have come from countries where they have been accustomed to community life. The only language they understand in America is the language of love or hate. "And if a stranger sojourn with thee in your land, ye shall not do him wrong. The stranger that sojourneth with you shall be unto you as the home born among you, and thou shalt love him as thyself."

We have in this country more citizens of foreign birth than all the other countries of the world. Many of these immigrants are coming from countries that now have well established co-operative societies. They are bringing with them their ideas of co-operation and already have in this country many well established activities along lines of industry, education, and amusement. In some of our leading cities they have co-operative wholesale houses and banks, co-operative apartment houses, restaurants and bakeries. They conduct printing houses, daily papers and monthly magazines. They are also developing their social and recreational life; have their own club houses, theatres and amusement parks.

Some one has said, "America is a great laboratory where must be solved this mighty problem,—the relation of races to each other." Where can the church find a better opportunity to spread the gospel and teach the spirit of good will among men than where men meet, not as belonging to a "class or race," but simply belonging to humanity, and where they are getting together on the common interests of life.

The churches stand in a very close and vital relation to the community in which they are located and that relation carries with it responsibilities which can not be escaped. The great problem is to get the church to take its place and be a real spiritual force in the life and development of the community and not be sectarian. So often we find the church the weakest force in the community and we believe this is largely true because there is not unity of purpose and plan among protestant Christian denominations. It would seem that the securing of some kind of co-operative arrangement among churches should not be difficult.

W. T. Stead says, "If you could district the large cities and induce the churches to look after their districts as the politicians look after the voters in those districts, there would follow such an uplifting of the masses as has not been known since the coming of the Master."

Some very practical things have been suggested by Christian workers, such as, — interdenominational co-operation among churches,—co-operation of the church membership with all agencies for social reform and betterment in those measures especially which affect the moral and spiritual welfare of the people,—that the church concern itself directly with certain practical industrial problems,—that the church give definite training in theological seminaries preparing ministers to meet problems of industry.

The church should not only furnish the religious and ethical motive that will give quality to the community, but seek to bring the principles and practices of pure religion into closer relationship with the laboring man. We need "religious social engineers," men and women that can get things done by the use of ordinary men in the forms of constructive work in the community, and who will be practical engineers of the forces of the church.

"The churches have within themselves

a large share of the intelligence and power and wealth of the community, and as they rise to a sense of their full mission in the world and give effective direction to these great forces which are at their command, we shall find politics becoming cleaner, graft diminishing, selfish interests less powerful, the general level of social well-being steadily rising, justice and love getting themselves more and more into the social order, and the Kingdom of God slowly but surely coming on the earth."

Since the greatest value placed on the co-operative system by co-operative leaders themselves is the development of character, the church should take her place along with other agencies in putting into this character development the elements of Christian living that are so essential to the best interests of life. However, there is little use in attempting Christian community work unless there is consecration and patience enough to make things go in spite of opposition and discouragement.

We believe we are living in the greatest period of all history and in the land of supremest opportunity. May we not as Christian Americans sacrifice all selfish ideas and claims, and lay all on the altar of service for mankind in the name of the "lover of man," who said, "Thou shalt love the Lord thy God with all thy heart, mind and strength, and thy neighbor as thyself."

LEFT ALONE WHILE MOTHER WORKS IN FIELDS.
Courtesy National Child Labor Committee.

CHILD WELFARE PROBLEMS.

CHAPTER 6—VARIOUS PROBLEMS.

By Mrs. Albert Gordon, Chicopee, Massachusetts.

"You have paid the boy. Have you paid for all?
You have paid his fair for the work he gave.
But the pictures hid by the gloomy wall,
And the coaxing hands that the tree-tops wave,
And the country road where the wreathing dust
Marks the flying feet of a happy lad—
You have paid the boy, and your course is just;
Can you pay for the fun that he never had?
For his ways today are the ways of man
And his race is set with the lines of age
Though the years of his are a little span—
Was he paid for this when he got his wage?
You have paid the boy—but he paid you more
That the days of toil that he gave to you,
For he wasted all of the untold store
Of the wonder dreams that he never knew."
—W. D. N., in the Chicago Tribune.

IN THE Declaration of Dependence, drawn up by the late Dr. A. J. McKelway for the working children of America, we find these comprehensive statements:

"Resolved, I—That childhood is endowed with certain inherent and inalienable rights, among which are freedom from toil for daily bread; the right to play and to dream; the right to the normal sleep of the night season; the right to an education, that we may have equality of opportunity for developing that there is in us of mind and heart."

"Resolved, II—That we declare ourselves to be helpless and dependent; that we are and of right ought to be dependent; and that we hereby present the appeal of our helplessness that we may be protected in the enjoyment of the rights of childhood."

In this concluding chapter of our present study of the child labor problem it is well for us to have clearly before us some of the important phases of the problem which have been considered.

In the preceding chapters we have found that child labor, which is a flagrant violation of the rights of children and is a crime against their very nature, has been, and is still, prevalent in America, although there has been great progress toward its abolition within the last two decades, by beneficial legislation in the various states, and by the recent Federal tax on the child labor products of mines, mills, and factories.

Notwithstanding this rapid advancement in providing proper legislation in behalf of children, constant vigilance is required. Recent reports from various state officials (August, 1920), show that child labor is increasing in some sections of the country. Necessity of the child helping the family to meet the high cost of living, and the scarcity of adult labor are among the reasons assigned. It is evident that beneficial legislation alone is not sufficient to remedy this persistent evil. Watchful and persevering effort to enforce the laws is needed to give the children of the nation a fair chance.

We have also seen that much is still to be accomplished for the vast numbers of toiling children who are untouched by the Federal law—the little workers in fields, streets, stores, hotels, laundries, tenement sweat shops, domestic service, and the children, even babies, who pose for the movies, or act upon the stage. All

these children can be reached only through *state* legislation.

Several practical questions therefore, should be answered by every one interested in the welfare of children.

1. What is the child labor law of my own state?
2. What are its defects?
3. Is it enforced? Does the child labor law of my state safe-guard the health and best interests of the working child by the employment certificate system with its physical and educational requirements?
4. What are the laws of my state regarding education? Is it compulsory? Is provision made for industrial and vocational training? Are continuation schools and training classes provided to help children already at work?
5. Is my state among the number of those which have provided a children's code commission to unify and harmonize its child welfare laws? Is there a state child welfare bureau?
6. Has my state adopted a Mothers' Pension Law to assist the needy mothers to keep the children in school?

An affirmative answer to the last question regarding mothers' pensions will help to solve a child welfare problem which doubtless has perplexed many. "What shall be done in the case of a family so poor that it needs the money the child can bring into the home?"

The necessity of giving assistance to the widowed mother, or to the invalid or disabled father, by providing a regular income from public funds has been widely recognized in recent years. Laws affording such relief have been enacted by nearly all of the states. The earliest of the laws providing for the care of dependent children in their own homes out of public funds was that of Missouri in 1911. Since then forty states have adopted some form of mothers' pensions laws, thus enabling mothers to keep the home for the children and prevent their premature toil. In a recently published series of charts, "What America Does for Her Children," showing child wel-

ALL THESE CHILDREN LEFT IN CARE OF AN EIGHT-YEAR-OLD CHILD.
Courtesy National Child Labor Committee.

fare legislation in the different states, the mothers' pension map is the whitest of all.

Another provision for the aiding of needy children is the scholarship fund established in many cities to keep two years longer in school, industrious and promising children whose parents cannot afford to send them the school after they become of legal working age.

Laws establishing the minimum wage are of great assistance in reducing the poverty of the parents and in thereby relieving child labor, for as has been said, "Poverty begets child labor, and child labor begets poverty. Such is the vicious circle."

An earnest worker in behalf of the child toilers, one who served as inspector for a number of years, thus writes: "I am bitterly opposed to the idea that the children of men and women should support them. And it is a very significant fact that it is only the human race that lives off the earnings of its young. Charlotte Perkins Gilman has expressed it wonderfully well in a little poem when she says:

'No fledgling scratches for the hen,
No kitten mouses for the cat'."

Society should not permit children to be the support of the family, but by means of mothers' pensions, scholarship funds and other plans, it should relieve the economic stress of the parents, and make it possible for the children to play and to go to school, and have a fair start in life.

Another problem which also requires solution is the question, "should children not be allowed to work?" By all means children should work. They have work instincts as well as play instincts, but children's work is not child labor. Work is educational. Every child should be taught to work, but this work should not deprive them of all opportunity for play, nor keep them out of school, nor interfere with their normal development as healthy, happy children. Franklin K. Lane thus wrote in a recent letter to the National Child Labor Committee: "Child labor will soon be a thing unknown. The child will be given its chance to grow. But work by children on things that are not drudgery and do not impair health or spirits, will more and more come to be recognized as educational. And the child that trains hand and eye and brain to work together is being educated. * * * I cannot say 'let no child work,' for I believe in the idea of work being put into the heads of the young, and I believe in the value of work to the young—but not monotony, not anything that does not tend to make a more complete citizen in the long run."

The importance of teaching a child to work as a necessary part of his character development leads us to ask, "When and by whom can this best be accomplished?" The answer to this question is that the home should be the first and most effective school, one in which the father and mother should be the most efficient instructors.

A successful teacher who has had wide experience in the training of children says: "The child who has not learned to love work before seven years of age will very likely never learn to enjoy it. The earlier children are given little duties to perform, the sooner their time is laid out in regular periods of useful work, interchanged with play, the more firmly will a love of work become fixed in their characters."

The normal child wants to work. He wants to be busy and active, for, "Activity is the law of childhood." Too frequently the oft-repeated requests of the child, "I want to work, too; let me

dust or sweep; let me do something to help you," are discouraged by the busy mother with the reply, "No, I can't be bothered just now; I could do it several times over myself while teaching you." She little realizes her lack in perception of values by thus placing a greater estimate upon simply getting the work done than upon the higher, more important task, the training of the child, and the developing of its character.

house of correction, it was found that out of 280 inmates, all young girls under 18, only two knew how to sew, and only three could make bread.

Both boys and girls should be taught home duties, and have part as far as possible in the tasks about the house. The father should not wait for the boy to learn the use of tools until he is so taught in the manual training or technical school, and the mother should

THESE EIGHT AND TEN-YEAR-OLD CHILDREN WORK ON A BEET FARM.
On "rush" days they work from 5 a. m. to 7 p. m.
Courtesy National Child Labor Committee.

Indolence is demoralizing and so weakens character that it is usually the idle, untrained boy or girl who readily yields at the time of temptation. Statistics that prove the saving power of work are given by Dr. Mary Wood-Allen. It was found that out of 870 girls arrested and lodged in one police station in one month in one of our great cities, only 180 knew how to sew or do house work, and none had ever learned a trade. In the girls' department in a

not depend upon the domestic science teacher for the entire instruction of her girl in cooking and sewing. Parents cannot shift their responsibilities for the oversight of their children, and for their physical, mental, moral, and spiritual growth to school, church, or state. The home still has its God-given place as the center for child training. To the parents is given the inestimable opportunity and privilege of influencing the child in his most impressionable years.

Luther A. Weigle thus writes: "Better schools, more playgrounds, efficient health organizations, adequate laws properly enforced, social settlements, boys' and girls' clubs, and churches that have caught the vision of their educational opportunity and responsibility, may do much to determine the character of the next generation. But beneath all these, and more vital in its influence than any, is the home-life of the child." He further states, "No substitute that has been tried or imagined, can take the place morally of a real home, or compensate for the loss of father and mother and the lack of a genuine home life."

The reply of the old colored cook to her employer when he asked her how she had managed to bring up her large family of boys so that each one had become a good and useful man, is well worth considering. "Oh honey, that's nothing. I hadn't no education, and I could only teach them three things—their prayers, their manners, and their work."

A thoughtful student of modern social conditions says, "The most superficial observer will not deny that the family as exemplified in American homes is passing through a transformation which, although not beyond control, is full of portent for American society." This transformation is the natural result of changed educational conditions — the revolution caused by the use of labor-saving machinery bringing about the transfer of all industrial processes from the home to the factory. This has brought many perplexities and problems into modern family life, and makes increasingly difficult the task resting upon the Christian father and mother so to maintain the spirit and character of the home that their children may grow up to be children of God. It has led to the massing of populations in cities, and this makes a change in the character of the home. The separate house with its lawn and garden is giving place, not only in large cities but also in the smaller towns, to the tenement, or apartment block, which often furnishes homes for many families. This one fact brings many problems in the up-bringing of children. William Byron Forbush, President of the American Institute of Child Life, thus writes: "In the great cities especially, families that are pigeon-holed in flats find their shelters suitable only for the lower functions of a home, the eating and the sleeping, and seek their recreation, their culture, and their social life elsewhere. In other words, the home has to go outside of itself to be a home."

Another effect of this changing order of things is the commercializing of life. Everything is placed on the money basis. We do not make things now, we buy them. A writer has called attention to the aptness of a definition given of our modern home, "as a name for the place where we put the things we buy."

This commercialization of life encourages unnecessary outlay and fosters the desire for amusements. As Luther A. Weigle says, 'It is continually raising the problem of the adjustment of wages and prices. It makes many families feel the economic necessity or the bite of poverty. It encourages spending when there is money to spend, and fosters both the petty squandering of the poor and the luxuries of the rich. It begets specious standards of success."

The question of proper amusements is one of the many perplexities arising out of the conditions of our modern life. There are so many attractions that appeal to children and to young people, some of them most unwholesome and

hurtful, that it is difficult for parents, in the first place, to discriminate between the good and evil. In the second place, other parents finding it difficult to deny the children anything they may demand, take the path of the least resistance and permit the children to go where they may desire. There are also careless and indifferent parents, like the mother who was so glad to have her children at the movies because "then she knew where they were."

sibilities for good or evil, and it is the duty of parents, and all Christian people to find out what kind of pictures are being presented on the screen, and to use all means to safeguard the children from viewing those that are immoral or vicious, or that give perverted views of life. The executive dean of one of our prominent state universities, in commenting upon the unusually large number of students expelled from the institution last spring for failure in work,

TEACHER AND LONE PUPIL ONE WEEK AFTER SCHOOL OPENED.
Courtesy National Child Labor Committee.

This unwise indulgence is one of the reasons that so many children are found in constant attendance at the "movies," witnessing many films which tend to debauch and corrupt morals, showing pictures of methods of committing crime; pictures that depict marriage infidelity as though it were a normal way of living; pictures that are irreverent, or sacrilegious, giving wrong and distorted views of things sacred. The motion picture has almost unlimited pos-

said, "One good reason for the delinquency, is the craze for amusements."

The hurry and bustle of our modern life is responsible for many of our problems—problems which would be the more easily solved in all Christian homes if the parents would only take more time to pray—time for praying with and for the children. This is not simply to teach them, "Now I lay me," or some other little evening prayer, and to repeat The Lord's Prayer when they are

older; it means leading them by word and example into the spirit and power of prayer and into constant dependence upon God. The child can be early taught that he may talk with his heavenly Father at any time—to talk to Him freely and lovingly, yet reverently, about his needs and desires. A child so taught will understand more fully than those who are older grown, the meaning of "drawing near with boldness to the throne of grace, that we may receive mercy, and may find grace to help us in time of need." The simple faith of the little child grasps the spiritual realities after which older people often are groping.

Perhaps the parents have been too busy amid the pressure of things to find time for religious instruction in the home. Failure in this fundamental teaching is disastrous. The Christian home should have its family altar. Nothing so safeguards the boy and girl in after years as the memory of the members of the family circle uniting together in daily worship, listening to the reading of the Scriptures, and bowing together in prayer. It need not take a long time. A few moments in quiet reverent worship is better than too prolonged service, during which there may be an anxious watching of the clock on the part of those who need to hurry away to school or to work.

The Atlantic Monthly, (June, 1920), contains a worth-while article by Dallas Lore Sharp, "Education for Individuality." In his own unique, earnest, and yet humorous, manner, this brilliant writer has given, in a series of charming glimpses, a picture of a beautiful home life in which parents and children, comrades together, enter into delightful companionship in study and work. He thus writes of the joy of it: "How small a learning after all it takes to teach the alphabet and the multiplication table and the Bible! How much time it takes, though, and patience, and joy in your children, and love of learning! But not any more love and joy and time than parents who take their children at par can afford to give them." He writes of the evening hours spent in reading aloud from books of poetry, classic story, history, biography, essay, travel. "All great literature is simple enough for children, as easy to give them as *The Katzenjammer Kids.*"

"And now the Bible * * * Each of us has his own Bible and one of the boys is Bible-warden. He puts them on after breakfast, as the old servant in the Ruskin household put on the dessert. Every morning as soon as breakfast is over, and while we are still at the table (it is fatal to rise) the Bibles are brought in and passed around, and beginning at the head of the table, we read aloud in turn. * * * We read the Bible as we do other books, for it is like other books, only better; and so we read it oftener, every morning after breakfast. * * * This makes a good beginning for the day; and a very good beginning, too, for language, literature, and life."

In all our efforts to plant and nurture Christian ideals in the hearts and minds of the young, the ultimate end—service for the Kingdom—should be kept constantly in view. Training them in self-forgetful service in behalf of others; teaching them the grace of giving; leading them to think of others; to sympathize with the less fortunate, and to plan practical ways of helpfulness—these are lessons which will bring blessed results in after years. In these times of world unrest, in this age so difficult and so complex, there is no more challenging task than that of so shaping young life

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and character in the making, that it will be rich in influence, earnest, self-forgetful, and devoted in service.

The influence of such training in the home will be far reaching, going beyond its own bounds into the larger relations of life. Such a family does not live unto itself. To the Christian father and mother, home does not mean simply our house, our children, it includes world-wide dwellings and all children. They know that unless all children are protected and safeguarded, their own are not safe.

THE FRUITAGE OF PROHIBITION.

By Mrs. Charles P. Proudfit, Xenia, Ohio.

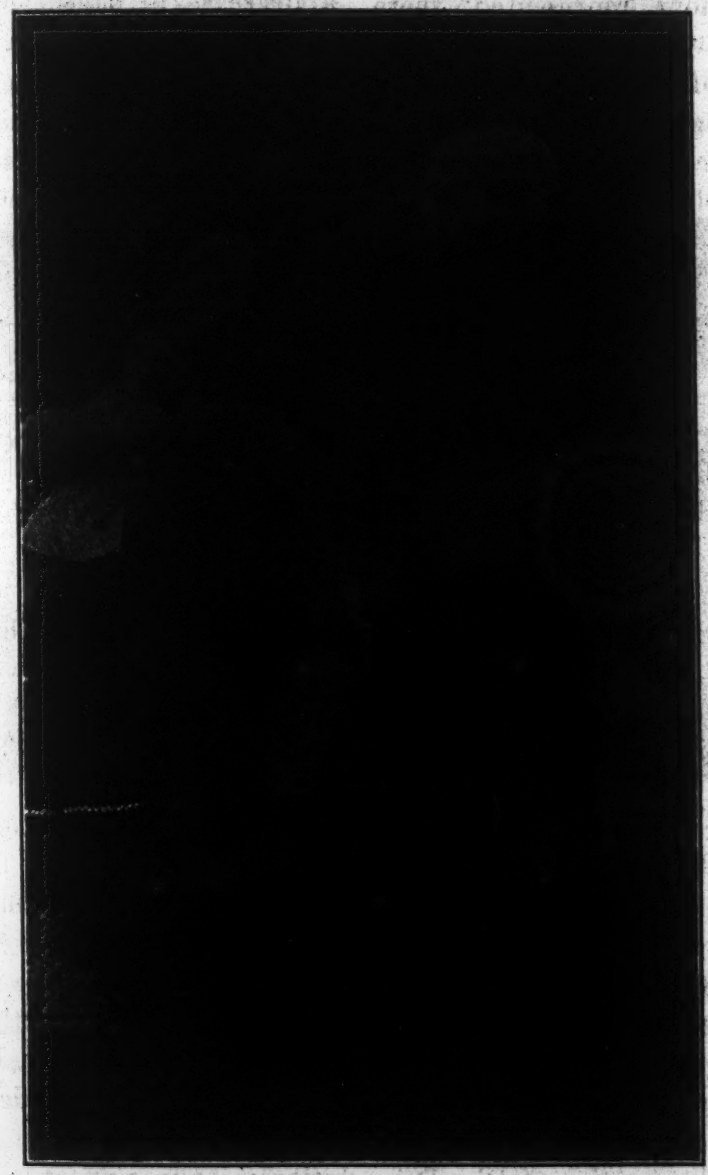
DOTING parents have had no more extravagant ambitions for a precocious child than ardent advocates of Prohibition have had for their infant amendment to our Constitution. And no neighbor's bad boy has been more frequently blamed for things of which he was innocent than has this same young interloper by those who resent its adoption into the family of American laws. The 18th Amendment is even held responsible for some disappointing census returns, since the boozeless census enumerator didn't "see double." The steady lowering of the level of the Great Lakes, and the scientific fact that California's earthquakes come mostly in *dry* years are also charged to its account.

In the procession of Prohibition's trophies are its effects on—

P enology,
R eligion,
O piates,
H ealth,
I nsanity, Inebriecy,
B usiness,
I mmigration,
T heater, Sports, etc.,
I ngenuity,
O ther Countries,
N ext Generation.

Penology. From all directions come voices declaring that arrests for both minor and more serious offenses have been decreased from 25 to 75%; houses of correction and jails are so lonesome that in some cases their keepers have been made regular policemen and sent out on beats. Rescue missions, such as the Market Street Mission, Pittsburgh, the old Water Street Mission, New York, and Squirrel Inn, in the Bowery, famous for decades, closed, because former patrons are now prosperous citizens. City workhouses are depopulated. The climax seems to be reached when booze-soaked Cincinnati, home of national liquor organizations, and Peoria, whiskey capital of America, by closing their workhouses shout their evidence as to the efficacy of the dry regime. In the house shortage uninhabited jails have been rented to roomers, or converted into apartment houses. Arrests in Ohio have decreased 50%. Arrests for social vice, according to the *Cleveland News* are only 15 to 20% of the usual figures in wet days. Deadwood, South Dakota, notorious for toughness, made famous by Deadwood Dick novels, needs now no Chief of Police. There is a night officer, but the Water and Street Commissioner assumes control of the occasional daytime offenders. Murders have decreased all over America; in Chicago, 55%, although authorities claim that homicide always flourishes after war has cheapened

human life. Last June was the first month in twenty-five years without a murder in Westmoreland County, Pennsylvania, 40 to 45 annually being the record for the last ten years. Forty-three lives were saved from murder in Ohio the first dry year. The American Prison Congress credited Prohibition with the marked decrease in crime last year, "The broad way that leads to destruction is still open to traffic, but there are fewer wrecks occasioned by skidding on the wet spots."



COMING AMERICANS

Religion. In the United States the fight against alcohol has been largely a religious campaign. Thousands worked for Prohibition because they believed that the downfall of drink would mean the triumph of Christianity. Religious leaders sowed the seed of the great temperance reform, and its progress was blazed by temperance camp-meetings and prayer meetings. It was a conflict between *spirits* and the *Spirit*. However Prohibition has brought little evidence of a revived interest in religion. Morality and spirituality are not synonymous. Prohibition doesn't necessarily send people to church. When Jiggs is kept from Dinty Moore's he

doesn't console himself by going to prayer meeting.

In most other countries Prohibition is not pushed from the religious angle, but almost entirely from the economic and scientific. At the recent World Congress against Alcoholism, with more than a score of nations represented, there were scientists, physicians, statesmen, and members of parliaments, but no clergymen among the foreign delegates, with possibly one or two exceptions. All honor to our religious leaders who endured persecution and ridicule when Prohibition was untried and unpopular. "To this end was the Son of God manifested, that He might destroy the works of the Devil." And it is still the mission of the Body of Christ on earth today—His Church; even though membership rolls should not be lengthened thereby.

Opiates. Both friend and foe of the liquor business realized the danger of increasing the use of narcotics by putting a ban on alcohol. In New York, Health Commissioner Copeland was so concerned over the danger that great preparations were made to care for the increased number of drug addicts. A drug clinic was opened at 145 Worth Street, in April, 1919, under War-time Prohibition. Between 6000 and 7000 patients have been cared for, but the number kept dwindling until less than one hundred were receiving treatment. On March 3, the *New York Tribune* ran a story under the caption, "Big Dry Drug Wave Fizzles: Clinic to Close." The few remaining patients were transferred to Riverside Hospital. New York's Commissioner of Public Welfare states that drug cases were not increased by Prohibition. Philadelphia's Assistant Superintendent of Police, after an investigation covering several months, states that Prohibition will be a forceful agency in breaking the dope traffic. Dr. Egan, Police Surgeon, of Philadelphia, says he is treating twenty-four drug addicts, and there isn't a new case among them. In Chicago, instead of the drug business booming, there has been a decrease in sales. St. Paul reports fewer drug users. Canada has found that where Prohibition is in effect the sale of narcotic drugs has decreased. At the Ninth Annual Convention of the American Drug Manufacturers last June it was revealed that not one-hundredth part of the amount of narcotics are sold today that were sold ten years ago, and the biggest slump came when Prohibition went into effect.

Health. It has been claimed that Prohibition will prolong life; and the reply is made that whether it does or not, at least it will make it *seem* longer. Health Commissioner Robertson, of Chicago, says: "Prohibition has increased the life chance. We have less pneumonia, and more recoveries in pneumonia cases." The keeper of Chicago's Morgue said, "In the old days seventy-five to eighty bodies, unclaimed, went to the potter's field every two weeks. Now there is one load in four weeks. We used to receive from the Bridewell Jail from one to five bodies of alcoholics a day. In the last year we have had twenty." Dr. Haven Emerson told the Cleveland Academy of Medicine that "the day on which National Prohibition went into effect would go down in history as marking the most important advance any nation has made in disease prevention. The beneficial results will exceed those of vaccination for smallpox or any other modern medical triumph over communicable diseases." The *New York Times* says that one effect of a dry nation will be a decided decrease in heat

prostrations. Philadelphia officials state that in other years with the same temperature there were from five to ten times as many heat prostrations. The dentists, in their conventions, say that Prohibition is having a good effect upon the general health of patients. Gums as a rule do not show the softness frequently found in pre-Prohibition days. One of the largest life insurance companies shows a marked decrease in deaths from alcoholism, sixty-two during the first three months of 1919, and twelve for the same period of 1920. The Eagle, Star, and British Dominion Insurance Company, of London, after thirty-six years' experience with an Abstainers' Section, says that deaths in the general section were 79% of those expected from the mortality tables, and in the total abstainer's section, 51%. Actuaries recognize the superior longevity induced by total abstinence.

Insanity. The United States Census gives "alcoholic psychosis" as the direct cause of 10.1% of all cases admitted to insane hospitals. Other authorities claim that alcohol is responsible for more than 25% of the insanity. For the first dry year Ohio had 466 fewer commitments to its insane hospitals, than during the last wet year. In New Jersey, despite the wet sentiment, commitments of alcoholic dementia cases decreased 73.3%. The Superintendent of the General Hospital, Toronto, Canada, says, "Since the passing of the Ontario Temperance Act alcoholic insanity has practically disappeared."

INDOOR AMUSEMENT.

A Group of Foreign-born Men, under American Leadership, Spending a Winter's Evening Playing Indoor Games.

Inebriecy. Inebriecy is becoming extinct. Alcoholic wards in general hospitals are being diverted to other purposes, and homes for inebriates are being closed, the large one at Knoxville, Iowa, now being used as a hospital for ex-service men. The big Inebriate Farm out of New York City has been closed, No booze, no customers. Arrests for drunkenness dropped in Newark from 300 a month to four, in Columbus from forty to none, and in Cincinnati they have decreased 75%. The Keeley Institute at Columbus has been sold.

Prohibition is ruining the Keeley Cure business all over America.

Business. Humanitarian progress should outweigh the pocketbook, but to make it popular the 18th Amendment was assigned the Herculean feat of bringing Golden Apples from the Garden of the Hesperides. The rest of the world views with keenest interest the economic effects of Prohibition in the United States. The "Western Times," of Exeter, England, says: "The United States *dry* will industrially be too great a match for England *wet.*" Sir James Hope Simpson, General Manager of the Bank of Liverpool, after visiting America in connection with the International Trade Conference, said, "In my judgment Prohibition has made America the most formidable industrial competitor that we have in the world." No argument retarded the oncoming of Prohibition more than the foolish cry that it would boost taxes. As a nation we refused to banish liquor until we were persuaded by experiment that it would eventually cost us nothing and we allowed the Almighty Dollar to share largely in the glory of the temperance victory.

Two billions of dollars, formerly spent annually for booze, is flowing into channels of legitimate trade. Savings Bank accounts have grown greatly, in number of depositors, and in amounts deposited. Credit men say that collections are better than ever before; pawn-shops are falling into disuse. In the ten years preceding the war wages increased 103% in dry states, and 61% in wet states. Instead of vineyards being abandoned grapes bring double the price prevailing in wet days. Money put into new business in Ohio increased 100% last year. The "Literary Digest's" nation-wide survey revealed the workingmen as more than two to one against the return of booze. Admissions to poorhouses dropped 40 to 50%. The enforcement of the Prohibition laws more than pays for itself, and, contrary to dire predictions, Internal Revenues increased $1,500,000,000 last year. Mr. Frank A. Vanderlip, says, "We have provided the greatest single economic factor looking toward material prosperity ever created by legislative enactment."

Immigration. The wets predicted that immigration would decrease and a labor shortage result when the United States had made itself the "Sahara of North America." Governor Edwards voiced the opinion of many when he said that our citizens of European origin would go home to get something to drink. The *Chicago Daily News* replied, "Never fear—many will come back to get something to *eat.*" Last May the immigration authorities reported three times as many immigrants as emigrants, and those leaving did not assign thirst as the reason. Immigrants now swarm to America in alarming numbers, and the deluge has been averted by limiting for a year the new arrivals to close blood relatives of American citizens.

Theaters, Sports. The theater, including movies, stands fourth in the list of businesses notably prospered by the big drought. Not only has patronage increased but the character of performances has been somewhat changed also. Flo Ziegfeld said, "It is a new kind of 'Follies' for 1920. I have staged this year's edition as a well-knit fabric. With the advent of Prohibition the folks out front are cold sober. There is no haze of cocktails to blur the vision and judgment." Orders were issued not to book in any house of the Keith Circuit pictures or acts that hold Prohibition up to ridicule.

Sales managers report an increased sale of sporting goods—golf clubs, targets, fire-arms, bowling alleys, etc. We are informed that every sport from "fencing to football" has felt the impetus of the turn from alcohol to wholesome pleasure. The demand for musicians and musical instruments is greater than ever before. Public libraries report a larger output of books and a marked increase of men in the reading rooms.

The Seattle *Post-Intelligencer*, under the heading, "Pepping Up," calls attention to the conspicuous increase in physical training classes under Prohibition, the Seattle Y. M. C. A. reporting a net increase of a thousand men in six months, many of them business men of middle age. The man of frazzled nerves and low vitality now goes to a gymnasium instead of a barroom.

Ingenuity. Luke McLuke in the *Cincinnati Enquirer* complained, "Things are so dead under Volsteadism that a man can get a lot of excitement out of staying home at night and reading 'Pilgrim's Progress'." Under such conditions it is not surprising that very unusual schemes were devised by which to smuggle in some liquid refreshment. Hair tonics, perfumes, and barbers' supplies were so greedily swallowed as beverages that the edict was issued that formulas must hereafter contain tartar emetic, or some other ingredient to render them undrinkable. In Youngstown loaves of bread were baked with a half-pint bottle of whiskey in the center; in Maine officials intercepted a carload

COMMUNITY MEETING.
Representatives of Twenty Nationalities, under American Leadership, meeting for Amusement and Instruction.

of potatoes, billed to Washington C. H., containing a thousand quarts of Canadian whiskey; in Cincinnati, canes, unscrewing at a joint concealed by a silver band, contained a long thin bottle, and the knob covered a tiny glass. In Perth Amboy, N. J., $65,000 worth of smuggled Canadian liquor was found in a carload of lumber; New York had a well-trained soda fountain, which for raspberry produced whiskey, strawberry got brandy, etc. Coffins, shipped from various points, have frequently contained "bodies" of bootleg whiskey. In West Virginia four cases of eggs, handled a little roughly by baggagemen, emitted an odor indicating that the hens needed to take the Keeley Cure; and it was discovered that each egg had been blown, refilled with whiskey, and sealed. In Detroit, wood alcohol was labelled Canadian whiskey, with counterfeit revenue stamps, printed in four sections, each in a different shop, and skilfully pasted togther. Ice cream has included a taste of the real thing. In the B. & O. yards at Staten Island a freight car containing twenty-eight barrels labelled herring, and covered with fish scales, proved to be whiskey. And the latest is torpedoes loaded with whiskey, shot across the Great Lakes from Canada three feet under water, and picked up by smugglers. A Gary, Indiana, man had 300 gallons of raisin wine "to bathe his sick child in two gallons of alcohol each night." At $30 a gallon each bath cost $60. Before doctors were limited to a hundred prescription blanks in three months, prescriptions were written for dogs. And these examples prove that Prohibition *does* prohibit, and that folks are getting very thirsty when these laborious devices are necessary to convey a little whiskey. It is true that "while the alcoholic content of permitted beverages is one-half of one per cent, the alcohol *discontent* of the same is very large."

The frog still sings,
"Jug o' rum;"
He doesn't know
Prohibition's *come.*

But as his boozy pool dries up, and the laws tighten about offenders, the "Frog" will finally accept the new order of things.

Ingenuity among the "drys" is evidenced by a new table syrup made from grapes; a nutritive food oil made from grape-seeds; and the possible use of glycerin instead of alcohol as a menstruum in the manufacture of extracts.

Other Countries. Mary J. Campbell, whose notable temperance work in India won for her the Kaiser-I-Hind medal, said a few years ago that audiences in the Punjab would cheer when Kansas was mentioned, and that a wet and dry map of the United States was followed with much interest. The eyes of the world are now upon what other nations call "America's experiment." Every delegate at the recent World Congress against Alcoholism, in Washington, expressed the belief that his country was watching closely the results of Prohibition in America. Lloyd-George is reported to have said, "If America stands firm and makes good on Prohibition, England will adopt the same policy within ten years." A South African says, "It would be to us a set-back of a generation if America should fail."

Directed toward us also are eyes of suspicion, hatred, and contempt. American brewers out of a job are invading foreign lands. Eight big breweries are being shipped to China, where free lunches of chop suey, doves' eggs, and beer are developing the booze appetite.

MISSIONARIES IN ATTENDANCE AT THE NEW WILMINGTON CONFERENCE, AUGUST, 1920.

This picture shows the entire out-going party of missionaries from both Foreign and Women's Board. Here are returning missionaries following furlough at home, and also the new volunteers. All of these have launched out on the deep for their respective fields. A number already on the field. How many of them do you know?

MISSIONARIES AND THEIR FAMILIES WHO HAVE RETURNED AFTER FURLOUGH AT HOME TO THEIR RESPECTIVE FIELDS OF LABOR.

The same group are shown in picture on other side. See September, 1920, and January, 1921, Magazines.

The Mohammedans complain that the Christians are deluging them with intoxicants. Even Mexico protests against the ex-saloonkeeper from the United States foisting his wares upon Mexicanos and has decreed that no one but a Mexican citizen may operate a saloon in Mexico. To save America from shame it is proposed to ask Congress to pass a law cancelling the citizenship of any American who in foreign lands engages in a business which is outlawed in America.

Next Generation. But the great glory of Prohibition is not what it is doing for our generation, but what it will profit the next. A rapidly decreasing number of children are destitute and homeless. From coast to coast come reports of increased school attendance. For years Maine and Kansas have ranked exceptionally high in school attendance, and more than one-third of their children go to school beyond what the law requires. Juvenile courts have fewer cases of delinquency, and fewer fathers are arrested for non-support. The *World's Work* calls attention to the beneficial absence from magazines and newspapers of the highly commercialized liquor advertisements. Neither will the boy be enticed by outdoor signs and billboards. Prohibition Director Kramer says that "in removing the social aspect of drinking the recruiting stations for drunkards are eliminated. Instead of the American boy having one chance in five to become an alcohol addict, he has now not one chance in a hundred." Gov. Milliken, of Maine, says: "The most important contribution that Prohibition has made to the welfare of the nation is that a new generation is growing up, untainted by the liquor habit, and unhampered by the conditions of squalor and wretchedness which the liquor habit has imposed upon so many thousand innocent children in the past."

Prohibition has won its case. "A tree is known by its fruit."

IMPORTANT NOTICE.

WILL PRESBYTERIALS KINDLY SEND THE NAME AND ADDRESS OF DELEGATES GOING TO WOMEN'S GENERAL MISSIONARY SOCIETY CONVENTION AT FORT MORGAN, COLO,, JUNE 3, 1921, TO THE RAILROAD SECRETARY THAT SHE MAY ARRANGE WHERE TO MEET THE CONVENTION TRAIN, SO THAT AS FAR AS POSSIBLE ALL DELEGATES MAY TRAVEL TOGETHER.

ALSO ALL PRESBYTERIALS OR SOCIETIES WHO WOULD LIKE BOARD MEMBERS OR MISSIONARIES TO VISIT THEM ON THE WAY HOME FROM FORT MORGAN, PLEASE SEND WORD SO THAT STOP OFF PRIVILEGES MAY BE SECURED.

Address all communications concerning above to

MRS. W. P. WIEGERING, Railroad Secretary.

352 Alameda Ave., Youngstown, Ohio.

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

NEWS ITEMS.

General. The Mission was very glad to welcome the party from home which had sailed from New York, October 24th, and arrived in the Mission December 1st. The places of those returning after furlough are waiting for them, and the new ladies will soon be busy at the language. We were very sorry to learn that Dr. Brown and his family had been detained in England for a month, on account of sailing arrangements not carrying through as planned. Several members of the Reformed Presbyterian Mission were also detained at the same time. We hear the whole party took a furnished house in Brighton and were doing their own work to save the Board expense.

Miss Mary J. Campbell attended the Annual Meeting of the Mission, intending from there to take up her three months' tour in the Punjab in the interests of the W. C. T. U. in India. She had not much more than arrived when she was taken sick with fever. The doctor found her in an extremely run down condition, and prescribed perfect rest for a time as the only means of saving her from a complete break-down. She found a refuge and every loving care in the home of Miss Fannie Martin in Sialkot, where she stayed until she was sufficiently well to take up her work again. She was sorry to have to give up her appointments for Jhelum, Rawalpindi, Campbellpore and Pasrur. We were glad that if Miss Campbell had to be sick, that she was at home in the Mission where she could be taken care of in the family.

All of the Camps have been out for about a month, and are busy at their work. Some were detained for a little while on account of fever, and others had great difficulty in getting together enough servants to be able to pitch their tents. This difficulty is increasing year by year, until it seems as if some other plan of district work would have to be adopted eventually.

The 66th Annual Report of the American Arcot Mission of the Reformed Church in America tells about the laying of the foundation stone of the Scudder Memorial Hospital, Madras, in commemoration of the centenial year of the arrival in India of the Rev. John Scudder, M. D., first medical missionary ever sent to the foreign field. Dr. Scudder was the first of that missionary family which has since given an aggregate of over 1000 years of missionary service to India! The medical work of the Mission is of a very high type. Dr. Ida S. Scudder was awarded the Kaiser-i-Hind medal in the New Years' Honors of 1920.

Lyallpur. A very interesting news item comes to us from Lyallpur. In one village of the Lyallpur District the people are asking for a site and roofing, volunteering besides to put up their own church. The initiative was theirs, and therefore gratifying.

Pasrur. Our Presbytery meeting was a small Sialkot Convention. It was held about 14 miles out in one of our new congregations-to-be. Dr. Martin and Padri Wazir Chand presented the fullness of the Spirit as the *sine qua non* of the New World Movement. Mrs. McKelvey and Miss Bennett brought good messages on the women's part of the movement, as also did Dr. McConnellee and Padri

Labbu Mal. This Presbytery meeting has made a great impression on the village of Wirwala where it met, and we thank God for another season of fellowship with Him.

Rawalpindi. At the time this is written we have had three days in the bazar, preaching. We are finding the crowds more ready to listen than ever. At our second day's preaching we sold two full Testaments, 20 portions and 12 other books. So far 28 men and boys have been helping, an average attendance of 15 a day. The city church has taken as its share of the New World Movement evangelistic objective 60 bazar meetings, 20,000 people to be reached with the gospel message, and 2000 New Testaments and Gospel portions to be sold.

In the New World Movement the two Rawalpindi congregations have been divided into units, and the canvassing work is going on. There are nine groups in the city church, and almost every one is having a weekly cottage prayer meeting. Since the campers have gone out the Cantonment Church is short on leadership, but the group work is going on there also.

Two promising young men have been around since we began our bazar preaching, one a doctor who was educated in England, and the other a young man from Kohat who found among his grandfather's possessions a New Testament carefully bound up with the Koran. His women folk told him that some Deputy Commissioner (an English Officer) had given the New Testament to the grandfather years ago. The boy read it, and on a journey to Delhi one time met a Christian who explained the Word to him. The young man was with us four days and we expected to baptize him on Sabbath, but for some reason he ran away.

The doctor sought us out of his own accord and said that he was almost convinced of the truth of Christianity, but that a few questions still bothered him.

Please pray for these two men.

The Rawalpindi campers also report that the people are more ready and eager to hear the Word than ever before, and that they have met with great encouragement in their work so far this winter. Rev. and Mrs. William Southerland have been added to the Rawalpindi force of District workers, and they are hoping soon to welcome Mrs. W. T. Anderson and Theodore, too.

NON-CO-OPERATION IN INDIA.

India is passing through her first experience in a general election for officers of the Provincial and State Councils of the new Home Rule government. Qualification for voting rests on property and income rather than on literacy. Of 50,000 men in Rawalpindi city about 3500 are eligible for the ballot. About one-half of these are illiterate.

To help the illiterate voter in marking his ballot the names of the candidates are followed by black circles. The illiterate voter is told the number of circles by which each candidate is identified and he puts his mark opposite the name with two or three circles as his choice may be.

Those who are followers of Mr. Gandhi's policy of non-co-operation with the government have tried to prevent people from casting their ballots. In Rawalpindi city they formed crowds around the voting booths and jeered at every one who came to cast a ballot. It was a brave man who would run the gauntlet of their taunts. Some of the non-Christian students of Gordon College were the worst offenders. Only a small percentage of the voters cast a ballot. In some places the voting is said to have been fairly representative and it is not likely that non-co-operation will be able to prevent the election of members to the councils.

Non-co-operation has made serious trouble in educational institutions. The ground of attack is the acceptance of government aid and affiliation with government universities. For a while it seemed that several large colleges would be wrecked. After closing down for some time all have reopened but the Islamia college in Lahore.

As yet the movement has not affected

the work in Gordon College. Many of the non-Christian students are outspoken in their sympathy with the movement but only one or two have left the college. A number of students are coming to the college from other places where their work has been interrupted by the non-co-operation disturbances.

In Sialkot, where a national, non-co-operating school is being started, mobs have visited the mission school and tried to drag the students from their seats but did not succeed in taking any away. Mr. Gandhi promises a visit to north India in the Christmas holidays and will no doubt furnish considerable excitement if he does not cause more serious trouble.—Editor.

A VISIT TO GURDASPUR HOME.

An opportunity to visit the Home for Women at Gurdaspur, and the Avalon High School at Pathankot was much appreciated and enjoyed by the writer.

We arrived at Gurdaspur in time for a sociable cup of tea with Miss Emma Dean Anderson, and after tea she showed us all over her own beautiful home, and also the Home for Women. It was a delight to see such comfortable quarters, and the women and children busy and happy about their work. The smallest member of the Home, a baby of about two years was proudly shown off as the pet of all.

The Home is the child of Miss Anderson's brain and heart, and she has given herself unstintingly to prayer to bring it into being in the first place, and then to raising the money, and later to planning for and overseeing the building. She has a large vision for the usefulness of the Home, and has planned generously for the carrying of it out. The quarters for the women are not yet complete, and can be added to as the need arises and the money is provided.

At our last Annual Meeting it was decided that other Missions should be allowed to share with us in the benefits of the Home, and to send to it women converts or those needing protection. The Presbyterian Mission has agreed to co-operate with us, and has appointed one of their ladies to represent them on the Board of Directors. They have already sent in two women for whom they were glad to find a place.

*A VISIT TO AVALON SCHOOL.

It was a great pleasure to spend a Sabbath day in the Avalon High School. Arriving Saturday evening we were in time to be present at a dinner given by the senior teachers of the school in honor of Miss Mary J. Campbell who was also visiting Pathankot at the time. Miss Campbell is on tour in the Punjab for the W. C. T. U. and had spoken several times to the women of the town and also to the school girls, gaining a warm response in pledges and donations for the Temperance work.

In the afternoon we had the privilege of attending the church service of which the school girls form such a large part. The service was conducted in English that day as a special treat, and it was good to see how much it was enjoyed by all, and what earnest attention was given to the message. The younger girls were not allowed to attend because it was feared they would not understand enough to be able to sit still, and great was their disappointment when they were told they could not go.

In the evening after dinner about thirty of the girls with some of the teachers gathered in Miss Martin's drawing room to sing. They sang from the new book of Bible Songs, and the call for numbers was instant and unceasing, three or four calling at once. Miss Vida Graham presided at the piano and led the singing. It was a delight to hear the sweet voices—true to time and tune—sing number after number, until Miss Graham said, "Now, girls this one must be the last." After the singing each one repeated a Bible verse in English, and the little gathering was led in prayer.

We left in the early hours of Monday morning with the moon to light us on our walk to the station. We carried away with us a very warm feeling in our hearts for Avalon School. We were impressed with the fact of the great opportunity which was given in that school for influencing the young womanhood of India, and for the spendid way that opportunity was being brought up by Miss

Martin and her staff of efficient and consecrated teachers.

As the penalty of success and achievement the school is badly in need of increased accommodation both in dormitory and class rooms. Miss Martin has 30 or 40 more girls than she properly has room for, and in consequence beds overflow all the verandahs and every place where a bed can be put. As Miss Martin said, "They all sleep outside, so it is not as bad as it might be." But they do need more room very badly, and we hope the necessary funds may soon be forthcoming. The land adjoining has been secured, and another wing is planned for as soon as the money is available.—W. L. PORTER.

*The founding of Avalon School is Mary J. Campbell's noble work and Avalon, Pa., contributed the larger part of funds for its building.—Editor W. M. M.

ZENANA TRAINING SCHOOLS NEEDED.

A Visit to Pandita Ramabai's Home.

Dear Friends at Home:—

Three of us were appointed by the Mission to visit a number of Zenana Training Schools in India. We hope some time to have a school of our own where our Bible women can be trained for work, and we wished to get as many good ideas and suggestions as possible, with this in view.

I wish I might share with you some of the inspiration I received from this trip down country. As a first source of inspiration I might mention Miss Mukerjea, who with Miss Mame Martin made up our number. What a wonderful woman she is! and how we should praise God for His grace manifested in her life and work. I asked her one day how long she had been a Christian, and she said, "Since many years, but I was converted in the Sialkot Convention Prayer Room not long since, and truly came to know my Lord there."

Our good Methodist friends in Muttra took us out in a boat on the sacred Jumma river at the sunset hour. A group of people were burning a body on the opposite bank as we went by. Very soon we heard a great clanging of bells and gongs. We urged our boatmen to hurry as we knew the hour of worship had arrived and we wanted to see all that was going on. Soon we came to a large Hindu temple with a long flight of stairs leading down to the brink of the river. A great jostling, pushing crowd of men and women had gathered on the steps, and were swarming around a priest who swung a censor back and forth filled with fire. Each one tried to pass his hand through the fire, touch his forehead, and if possible secure a little of the fire, which he carried immediately down to the water. Grain is thrown out each evening to attract the turtles which swarm in the river, and they come to know perfectly well the hour of worship. What monsters they are, too! The idea is to place the little firebrand on the back of a turtle, and the further he gets out into the stream with it alight, the greater the merit. How sad it seemed! The whole stairway was filled with men and women, cows and calves, dogs and monkeys.

We very much enjoyed a few days in Agra. The Taj is always new and always interesting and wonderful, but the newest interest was a visit to the 71st Punjabis, the Christian regiment where so many of our boys are in training. Rev. J. H. Stewart is doing fine work among them as chaplain. It is funny to see these men who are raw villagers and never saw the inside of a school-house—or perhaps we should say, never studied under a village tree—labor away at trying to write their own names.

The saddest place of all was Bindra Ban. There are over a thousand temples there. Some of them are very beautiful—if a Hindu Temple ever could be said to be beautiful. In one we judged there were at least seven hundred widows. Many of them looked so pitiful and hopeless, sitting on the floor or on the ground around about, counting their beads or clanging little cymbals together as they repeated the name of their deity for three hours at a time. Almost all had shaved heads. Most of these widows were Bengalis, and as Miss Mukerjea is also a Bengali she was able to talk with them in their own tongue. When she

told them of the blood of Christ washing away our sins, one said, "Yes, just as the blood of Christ washes away your sins, so the dust of Bindra Ban takes ours away."

A number took Gospel portions, but this did not at all please the priests who hastened to remonstrate with Miss Mukerjea, telling her it was useless to try to teach these women, as they were quite without understanding. The priests then turned upon the women and demanded that they give up the books. Miss Mukerjea was glad to see that several of them were bold enough to hide the books in their clothing. A truly horrible and abject slavery is this in which these women live!

What a joy to go on to Mukti, to Pandita Ramabai's home. When we think that she, too, was once a Hindu widow, and then remember the wonder of her life now, it makes us realize something of the kind of a Saviour we have. There have at times been over two thousand in her home at once. The school, where girls and women get an excellent education, the nice airy room where the wee babies are tenderly cared for, the well-equipped kindergarten, the printing room where the young women run the engine, the printing press and the oil press, the weaving room, the sewing room, the open fields where those may work who are not fitted for other employment, the classes for the blind, the big chapel which has been and still is such a wonderful place of prayer—these all speak loudly of the unceasing work which is being done by faith in the lives of widows who otherwise might have been such as we saw at Bindra Ban. Each morning the whole company gathers in the Chapel for the quiet hour of prayer and Bible study, and one cannot but feel that here is the secret of success in all the work that is undertaken in that home, the central figure of which is the quiet little woman who never wishes to attract any attention to herself.

Just between times Pandita Ramabai has translated the whole Bible into Maharati *from the original,* only Jeremiah and Ezekiel being left to be finished.

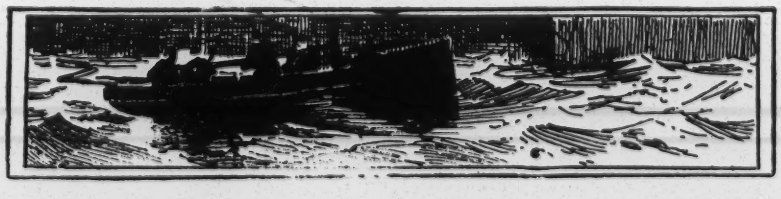
Think of the lives that have been saved from heathenism! While we were there a young Brahmin girl came to the home. She was from a family of great wealth and high social standing. She had been accustomed to being waited on since her childhood, and did not even know how to comb her own hair. The missionary who sent her had warned her that there would be many hardships in the new life, and her mother coaxed her to return home, but she said, "No, I prefer to remain."

Another marvel of grace is Sundar Bai in her school at Poona. Altogether a cripple from rheumatism, yet she is supremely happy in her work. Sitting in her chair she teaches all the Bible classes, and pays down money to carry on her work. Like Ramabai she has no stated means of support, but those in her charge, also, have never been in want, though they have known what it is to have no flour in the home for the next day's bread.

We enjoyed the trip immensely. We feel that we have learned a great many things that will be of service to us in planning for the enlargement of our work, while all that we have seen of the work of other Missions and in other places has given us a wider sympathy and greater understanding, and we hope a greater zeal for the salvation of India.

Yours in His service,

NANCY A. HADLEY.



EDITORIAL

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

EXCEL "THE BEST!"

Very few women in the United Presbyterian Church that did not have a part in the 1920 Thank-Offering, and we may be sure "all rejoice together" as the report is laid before them. One Hundred and Sixty-five Thousand and Five Hundred Dollars seems a large sum, and it is a goodly sum. Some features we note particularly. The Thank-Offering comes into the treasury quietly accompanied with many expressions of love. Indeed it is a love offering without stint or comparison. Each contributor places the gift with thankful notes of praise for the goodness enjoyed. We have not anything more beautiful in our program. Now the Mary Clokey Porter Thank-Offering is garnered ready for its distribution.

The Junior Life Membership Thank-Offerings for the "Memorial Kindergarten" at Tanta Boarding School is also a great reality.

We should now be interested in the 1921 Thank-Offering. We must not allow any diminution this year following this great tribute to the Mary Clokey Porter Memorial! Mrs. Porter's last message was, "Make the 1920 Thank-Offering the Best." Let us make the 1921 Thank-Offering to excel "the Best." We can not do otherwise if we maintain "the best yet." We have never yet exceeded our possibilities.

* * *

A MESSAGE FROM THE CONVENTION PRESIDENT.

"SING A NEW SONG TO JEHOVAH,
SHOUT ALOUD, SING, AND REJOICE."

The January copy of *The Women's Missionary Magazine* has just arrived. bringing the joyous news of the 1920 *Thank-Offering,* and all over the United Presbyterian Church there will arise the prayer of thanksgiving and praise to our God Who through His people hath wrought this good work.

It is fitting we should praise and magnify His holy name, in view of this "Memorial Gift," the "best yet" and also for the wonderful way in which the Holy Spirit has led the women of the church in the development of the work that is being done, by the Women's General Missionary Society, and the broad and bright outlook for future usefulness He is opening up before us.

Should we not recognize it as the suggestion of the Holy Spirit, that the subject of Praise will be prominent in our thought for and during the Convention as it is expressed in the words chosen as the Convention theme, *"To the praise of His glory."* Eph. 1:12.

May these words express the dominant purpose in all our praying and planning for the Fort Morgan Convention, whether we are going or remaining at home; whether we are of those upon whom rests the responsibility of giving out to others, or the equally great responsibility of receiving for ourselves and for others.

It is the unusual experience of the good people of the Fort Morgan congregation to plan a second time for the entertaining of the Women's General Missionary Society Convention. This always means the expenditure of time and energy for weeks preceding the Convention, and certainly with the work of finishing their new church, and planning for its dedication, they are very busy people. Their courageous spirit manifested in extending the invitation for the 1921 Convention in the face of the fact they had then no building in which to accommodate such a gathering, is evidence of their having that faith which makes it possible to remove mountains of difficulties. The Women's General Missionary Society extends congratulations and may the Lord abundantly reward "their work of faith and labor of love."

Very soon our societies will close the record of work for the fiscal year. What of our hopes for the year? Have they been realized? How about the in-

creased membership of your society? How many of the women are there not reading our excellent Missionary Magazine which ought to be a regular visitor in every United Presbyterian home?

Have you organized that Y. W. M. S., or Jr. M. S. that you resolved at the last Convention would be organized before another annual meeting came about? Does your treasurer commend the members for their increased liberality over other years?

It might be very profitable if, in all our societies before the March meeting, there would be a measuring up in the light of the "Standard of Efficiency" as found on page 385 of the January Magazine. It might make a very different showing for your presbyterial, even placing it upon the Honor Roll.

Reports which you have worked hard to make "the best yet" will be very interesting to you when given on the Convention platform or read in the July Magazine. An indifferent worker is most likely to be a disinterested listener, and that in itself renders any report or any address dry as far as that individual is concerned.

That the Convention may prove of real benefit to those in attendance and a help to all the societies, it must be a source of spiritual upbuilding first of all. To this end we urge all to come to Fort Morgan, Colorado, earnestly desiring a spiritual uplift and remembering in prayer those who shall have charge of the Praise and Prayer services and the "Quiet Hour."

Then, too, we desire to return to our societies with minds better equipped for the task of interesting and inspiring others. Zeal will not long burn brightly without knowledge. "A fire may be fanned with a wind but it must be fed with fuel; and facts are the fuel of this sacred flame to be gathered, then kindled by God's Spirit, and then scattered as burning brands, to be as live coals elsewhere."

From "Survey to Service in the United Presbyterian Church" as it shall be presented by Miss Anna Milligan will supply facts and fuel. The Holy Spirit's presence is assured when we are met in His name. To be the bearers of these "live coals" to others becomes at once our privilege and our duty.

The preparation of the program for the monthly meeting is felt to be the great weakness in many societies and to assist in overcoming this difficulty, Mrs. Alter is preparing to give a "Demonstration in Program Building" which will be at the same time instructive and entertaining. We know you will pray for Miss Milligan and Mrs. Alter in their work of preparation that they may be given all necessary equipment for the perfecting of their work.

We trust every delegate will go to Fort Morgan determined "to have and to hold" all that will be of practical benefit to the societies in her presbyterial and that she will not simply be a good reporter at the presbyterial convention, but also, if opportunity is given, a source of information, instruction and inspiration to the different societies whom she represents.

Plan to be present for the Delegate Conference on Friday, June 3rd, at 3 P. M. This is called Delegate Conference but it is for all in attendance and a valuable preparation for getting the best out of that which follows.

Have you heeded the message with reference to the Isaiah 41:6 *Fund?*

Are you a delegate or an alternate to the Fort Morgan Convention? Then please at once write your name and address and presbyterial on post cards, stating whether you are a principal or alternate and mail one to Miss Lillian Robertson, 411 S. Cedar St., Spokane, Wash., and one to Mrs. J. A. McDonald, 63 Willis Ave., Youngstown, Ohio.

Need we urge you to pray most earnestly that the Holy Spirit may control and guide everyone who has a part in preparing for the Convention and that He will bless and prosper every thing done in His name, and that through the Convention at Fort Morgan His name may be glorified and His Kingdom hastened.

MRS. JAMES A. MCDONALD.

EFFICIENCY POINTS CONTINUED.

Point 4. Have *you* given the *Budget Card System* a fair chance? It was inaugurated and successfully tried out by the Sterling, Kansas, women—they reported a fifty per cent increase in contributions the first year. This system you will find fully explained in the July Magazine. If adopted and presented in the proper way, it will result in increased contributions and interest, for women of the congregation, but not members of the society have through their pledge, been drawn into the circle of missionary workers.

Point 5. The Thank-Offering. "Systematic(proportionate giving of Thank-Offering" means just this: A Thank-Offering Box as a daily reminder of Him Who daily "crowneth us with loving kindness and tender mercies," and, prompted by a grateful heart, to recognize them by gifts in some degree commensurate with the good things we daily receive from the Father's hand: always with a prayer that it may be for the glory of His Kingdom. In addition to this, did *you* keep *"Preparation Week?"* That set apart time for daily "Praise, Intercession and Self-denial." Many have borne witness to a spiritual enrichment and a largely increased Thank-Offering, who have observed this week, prior to the Ingathering meeting.

Point 6. The Tithe. There are still United Presbyterian homes where no definite portion of the income is shared with the Lord, but any of our women may have access to the "Opened Windows of Blessing" if she faithfully tithe what she can count her own, be it little or much: perhaps in so doing, she may lead the moneyed member of the household to "prove" the Lord in this matter, too.

Point 7. Missionaries salaries—*special.* A great privilege surely to have a definite share in one or more salaries, if planned for in addition to missionary society funds: whether it be a New World Movement or presbyterial pledge, it should be raised by personal subscriptions from the women of the congregation.

Point 8. The Isaiah Fund. Some of our little sister presbyterials are confidently expecting aid from this Fund to secure a representation at the Fort Morgan Convention: let us not disappoint them, but lovingly remember them by a special gift to the Isaiah 41:6 Fund—right now, if you thus far overlooked them.

Point 9. On Time. Have you noted in the Statistical Report—perhaps in *your* Presbytery—a long, black line ———— following name of some society? It may mean "Disbanded," but more often that society has failed to send in report ON TIME, and, while the General Statistical Secretary is a remarkable woman, she cannot read figures a thousand miles away, and can only report what comes in on time, through Presbyterial Secretary: let's have a clean record this year!

Point 10. Magazine, Mission Study, Missionary Reading.

Section (a). Recently this question confronted us: "We have a membership of forty: forty-three of our women take the Magazine—single subscriptions. We had only a gain of three new subscriptions; shall we lose out on this point because we failed to reach the ten per cent increase?" NO, any society taking more Magazines than they have recorded members and on the ascending scale, too, is justified in qualifying on Sec. A, Point 10.

Section (b). No up-to-date society will be satisfied with a smattering of these splendid subjects, which is all that is possible when limited to a portion of the regular monthly program hour: much "study" so-called, is a farce and unworthy of women who need and desire a world-wide outlook on a world-wide need. Try having a mission study class on Sabbath evening, either preceding, or during Young People's Hour.

Section (c). A constantly repeated question: "Does this mean that every single woman in the society must testify to the fact that she has read, intensively, at least three missionary books during the year, or does it count if the society, as a whole, has done this reading?"

Well, it depends on how big a "whole" you mean. If two or three of your women, because of providential hindrance, have not been able to do the required stunt, it scarcely seems fair that the entire membership be discounted. This principle should apply to other points, too. (Three and four notably). May I suggest that one of the books for "intensive reading," be our *July Magazine!*

Yours for 100% efficiency,

JEANNETTE C. ALTER.

Standard of Efficiency

1. At least a ten percent increase in membership. (Where a Young Women's organization is not possible, an unorganized group of girls, enlisted and contributing in a definite way to some department of W. G. M. S.)
2. A Junior organization, or a Little Light Bearers' Band.
3. (a). A definite time for daily prayer.
   (b). One or more prayer groups.
   (c). Regular use of Prayer Cycle.
4. All missionary society contributions to be increased and designated solely for our seven departments; viz., Foreign, Home, Indian, Freedmen, Church Extension-Parsonage, Ministerial Relief and Temperance. (Envelope system recommended).
5. Systematic, proportionate giving of Thank-Offering, and observance of one week (in the home) for praise, intercession and self-denial. (Use of Thank-Offering boxes urged).
6. A gain of tithe payers in society.
7. A definite share in Home or Foreign missionary's salary.
8. All pledges and contingent fees, including Isaiah 41:6 Fund, promptly paid when due.
9. Society reports of work done, sent in on time to Presbyterial Treasurer.
10. (a). Not less than a ten percent gain in Women's Missionary Magazine subscriptions—objective 16,500.
    (b). A mission-study class, apart from the society program.
    (c). An intensive reading of not less than three missionary books.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.

805 Taylor Avenue, Avalon, Pittsburgh, Pa.

Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

GIVE CHRIST THE BEST.

Christ wants the best. He in far-off ages
Once claimed the firstling of the flock, the finest of the wheat;
And still He asks His own with gentle pleading
To lay their highest hopes and brightest talent at His feet;
He'll not forget the feeblest service, humblest love;
He only asks that of our store we give Him
THE BEST WE HAVE.

Christ gives the best. He takes the heart we offer
And fills them with His glorious beauty, joy and peace,
And in His service, as we're growing stronger,
The calls of grand achievements still increase;
The richest gifts for us on earth, or in heaven above,
Are hid in Christ. In Jesus we receive
THE BEST WE HAVE.

And is our BEST too much? O friends, let us remember
How once our Lord poured out His soul for us,
And in the prime of His mysterious manhood
Gave us His precious life upon the cross;
The Lord of lords, by whom the worlds were made,
Through bitter grief and tears gave us
THE BEST HE HAD.

—Selected.

ARE WE SATISFIED?

The Thank-Offering year, January 1st, 1920, to January 1st, 1921, has closed.

The amount of the Thank-Offering has been recorded by the society treasurers and by the presbyterial treasurers and by Mrs. Hill, the general treasurer.

The Thank-Offering Secretary of the society has filled her report blank and sent it to the Thank-Offering Secretary of the presbyterial and she in turn has completed her report and sent it to the General Thank-Offering Secretary, who is now recording the amount of the Thank-Offering of each of the one thousand, six hundred and sixty-eight societies.

However great our desire the amount now can not be changed.

As we think of our amount are we satisfied? Have we acknowledged God as the giver of all our gifts? "He daily loadeth us with benefits." Psalm 68:19.

Are we thankful that He placed us in a land and in homes where Jesus Christ is known?

Are we thankful that we know Jesus Christ as our personal Savior?

How can we show our gratitude for His great gift to us?

By doing all in our power that the millions that have not heard of Jesus may hear and accept Him as their Savior, too.

Many around us are not interested in the Thank-Offering and what it accomplishes for Him.

Did you tell those who were near you of the Thank-Offering and kindle their desire to have a part, too, in this work?

Are you satisfied with the part you had in the Offering? If so thank God that He enabled you to do your utmost for Him and with renewed earnestness take up the work of the 1921 Thank-Offering.

If we are not satisfied with our part in the past year's work let us resolve to do more this year.

Just now is the time to begin our work for the 1921 Thank-Offering. We can accomplish something for Him in the closing weeks of the Thank-Offering year, but we can accomplish far more and have the satisfaction, too, of knowing we have done our very best, if we put the same earnestness and enthusiasm into twelve months.

Let us each begin now preparing the

ground and sowing the seed. With His richest blessing on our efforts day by day we shall reap a bountiful harvest in our 1921 "Ingathering."

"Thou that hast given so much to me,
give one thing more, a grateful heart."
—George Herbert.

OUR GOAL.

Have you decided on the amount of your goal for this year? I do not know the number of societies that decided on a goal for last year, but hope each Women's, Young Women's and Junior Society will set an amount as their goal for 1921. I have heard of many societies that did set a goal for our last Thank-Offering. This goal always in excess of the amount of the Offering the previous year.

I do wish it were possible to tell you of the praise and thanksgiving of societies that worked to reach their goal.

They all testify it was a most blessed experience. When the goal was reached and in many cases exceeded their cup of joy overflowed.

Their rejoicing was an anthem of praise to God as it came to the secretary over the wires of the telephone and through the mail.

All who set a goal and reached it want to experience the same joy in the 1921 Thank-Offering.

POSTERS.

The Poster sent to the president of Women's, Young Women's Societies and to the superintendent of Junior societies is to be used again this year.

Remove or cover with white paper the figures of last year and place the new ones in proper spaces.

Place Poster where it can be seen best by your members. Speak of your goal at each meeting this year.

Why set a goal in excess of last year's amount?

First. Because as Christian women and children we have more to be thankful for than ever before.

Second. As a church we should render Thank-Offerings for His great blessing on a revived people.

Third. Because the need for work, more workers and equipment was never more urgent.

What is His will concerning His own? Is it that they go forward? This work is all His and we must not hesitate or wait and rest, but go forward now.

The call is coming for more workers in each field abroad and from all parts of the home fields come similar calls.

What do they mean to the church? What do they mean to us as individuals? Is not God testing us, not by persecutions as of old, but by opportunities? Everywhere we turn we can see them. We should not close our eyes or ears to them for through them Jesus is saying to us, "They need not depart; give ye them to eat."

"Shall we withhold from a full supply?
Shall we not heed that others die?
Shall we not give of means and mind
The hungry to feed the lost to find?
A call is now sounding for you and for me,
Not only from nations far over the sea,
But it comes from the lands that lie at our feet,
It comes from the sinful we pass on the street,
It comes from the homes of want and woe,
It comes to our ears wherever we go,
O hear! The Master is calling."

Today, every day and every hour is our opportunity to give the bread to the spiritually hungry.

Because the year is closed don't stop to rest a while from last year's service, but let us hear His call and go forward in the strength of the Lord to a more active service than ever before.

Plan to interest the uninterested ones, do not give up until each woman in your congregation is an active member of one of your missionary societies.

May each of the ninety thousand women of our church have a part in the 1921 Thank-Offering.

Plan, work and pray that each society reach the goal set for this year.

Giving thanks always for all things unto God, in the name of our Lord Jesus Christ. Ephesians 5:20.

THANK-OFFERING BOXES.

Did you use the box last year? If not try it this year. The faithful, prayerful use of the box will prove to be a bond of love between you and your God.

THANK-OFFERING AT FRENCHBURG.

Your slogan has been ours: *The Mary Clokey Porter Thank-Offering the very best.* We are glad to report that the Thank-Offering this year has been the best ever sent from Frenchburg. We were all very anxious that the offering of last year would be doubled this year, for those of us who knew Mrs. Porter loved her and wanted to do her honor and we all love the Lord Jesus Christ and want to do Him honor. We did not quite reach our goal, but we felt gratified at the increase from $65.17 last year to $116.00 this year.

Our Thank-Offering was not all given directly by members of the missionary societies, but was in a measure a congregational offering in which all had a part. The interest and enthusiasm, however, came from the Women's Missionary Society. The women contributed through their Thank-Offering boxes, $64.73—an amount almost equal to the total Thank-Offering of last year, which was our largest up to that time. As this is the first anniversary of the organization of our missionary society, and, of course, the first year that the boxes have been used, we feel very much gratified and encouraged.

The Juniors, together with some of the teachers, had arranged a pageant in the interest of the Thank-Offering, and this was presented the week before Thanksgiving Day, the time of our annual ingathering. At this time an offering was taken which was made up largely by the Juniors and was given to them to be counted on their Thank-Offering. This brought their offering to $7.00. The King's Daughters Circle gave $4.00. At the regular evening service on Thanksgiving Day a congregational offering was lifted which amounted to $25.27. Miscellaneous gifts from the teachers and others later brought the total amount to $116.00.

Our missionary societies at Frenchburg are still in their infancy. We depend upon our staff of workers for leadership and support. Because of their influence the work is strengthened and the contributions increased beyond what they would be otherwise. But the people here are quick to respond to an appeal in the interest of missions and generous to give of their substance. One little congregation and its friends, here at Frenchburg, give more abundantly and with greater sacrifice than do people in many a more favored community.

Next year we hope to increase our Thank-Offering, for we are using boxes in all the societies.

There is nothing sensational in the way in which this money was gathered. It is the result of careful and persistent instruction on the part of the leaders, and willing service and sacrifice on the part of the people. May it be good seed in the hands of the sowers to bring forth good fruit for the Kingdom.

MRS. W. J. GIFFEN.

1921 PROGRAM FOR MISSIONARY SOCIETIES.

OUTLINED PROGRAM FOR THE STUDY OF MISSIONS.

Price per 100, $4.00; per 50, $2.00; per 25, $1.00; post paid.

Make orders payable to WOMEN'S MISSIONARY MAGAZINE, Xenia, Ohio.

☞Now ready for mailing☜

DO NOT ORDER THE ABOVE FROM PITTSBURGH, PA.

LIST OF LIFE MEMBERS.

SENIOR LIFE MEMBERS.
At $25.00 Each.
December 15, 1920, to January 15, 1921.

Mrs. David Matchett, 6133 Ellis Avenue, Chicago, Ill. By her husband, Judge David Matchett.

Mrs. William Turnbull, 6136 Kenwood Ave., Chicago, Ill. By her husband, Wm. Turnbull.

Mrs. M. Gamble, Winterset, Iowa. By Rev. R. C. Gibson and Mrs. Gibson.

Mrs. Florence Miller, 404 N. Fifth Ave., LaGrange, Ill. By W. M. S. of 6th U. P. Church, Chicago.

Mrs. John Thomas Morriss, 3827 W. Van Buren St., Chicago, Ill. By Mrs. Elmer Morrow, in memory of her daughter, Dorothy Morrow.

Miss Elizabeth Tweed, 596 Bergen Street, Brooklyn, N. Y.

Mrs. Charles Evett, Loveland, Colo. By her mother, Mrs. David Warnock.

Mrs. W. C. Moore, Loveland, Colo. By her husband.

Mrs. M. M. Carleton, Loveland, Colo. By her husband.

Mrs. Susan Blair, Loveland, Colo. By friends in the congregation.

Mr. G. S. Eckerman, Loveland, Colo. (In memoriam). By Mrs. Eva Eckerman.

Mrs. Alonzo Edwards, Loveland, Colo.

Mrs. Zenas McCoy, Loveland, Colo.

Mrs. W. D. Dobbin, Loveland, Colo.

Miss Etha L. Brownlee, Creston, Iowa.

Miss Nora K. Brownlee, Creston, Iowa.

Miss Nettie McKenzie, 10 Milton Apt., McDeavitt Pl., Pittsburgh, Pa. By Miss Carrie Lytle.

Mrs. W. E. M. Copeland, Plumville, Pa. By Ladies M. S., of Beracha.

Mrs. John A. Rankin, New Athens, Ohio. By Y. W. M. S.

Miss Elizabeth Porter, Midway, Pa.

Miss Ida B. Porter, Midway, Pa. By a friend.

Mrs. R. O. Brown, R. F. D. 3, McDonald, Pa. By a friend.

Miss Jean D. McBurney, Hickory, Pa. By her mother, Mrs. Letitia A. McBurney.

Miss Martha L. McBurney, Hickory, Pa. By her mother, Mrs. Letitia A. McBurney.

Miss N. Blanche Morgan, R. F. D. 3, McDonald, Pa. By her mother, Mrs. Minerva J. Morgan.

Mrs. Lizzie E. Phillips, Hickory, Pa. By her husband, Mr. E. N. Phillips.

Miss Ethel E. Reed, R. F. D. 2, Canonsburg, Pa. By her mother.

Mrs. John Brownlee Jamison, R. F. D. 2, Eighty-Four Pa. Pigeon Congregation, Chartiers Presbyterial. By her daughter, Helen Margaret Jamison.

Mrs. T. M. Caldwell, West Middletown, Pa. By herself.

Miss Abbie Weaver, 214 E. College St., Canonsburg, Pa. By her S. S. Class.

Mrs. C. F. Bodmer, 239 Smithfield Street, Canonsburg, Pa. By her husband.

Mrs. T. C. Weaver, 241 N. Central Ave., Canonsburg, Pa. By her husband.

Mrs. William Caldwell, 34 E. College St., Canonsburg, Pa. By her husband.

Miss Jeanette Dickson, 67 Pike St., Canonsburg, Pa. By herself.

Mrs. William A. Dickson, 67 E. Pike St., Canonsburg, Pa. By W. M. S., Greenside Ave., Canonsburg.

Tillie Cook. By Robinson's Run Y. W. M. S.

Martha Donaldson. By Robinson's Run Y. M. C. A.

Mrs. H. R. Nieman, 153 Clearview Avenue, Crafton, Pa. By her husband.

Miss Jane Nieman, Reese Ave., Crafton, Pa.

Mrs. Charlotte Beck, Bergman St., Sheridan, Pittsburgh, Pa. By her son.

Mrs. Thomas Corbett, 822 Second Street, Verona, Pa. (In memory of S. Anna Morrow). By her sister.

Miss Lulu H. Carson, 539 Janes Street, Verona, Pa.

Mrs. Retta Smiley, 420 Front St, Verona, Pa.

Mrs. John McDonald, 7700 Penn Avenue, Pittsburgh, Pa. By Second Wilkinsburg W. M. S.

Mrs. Robert J. McAllister, Waterman, Ill. (In loving memory).

Mrs. J. W. Milligan, 1309 Arnold Ave., N. W., Canton, Ohio. By her husband.

Miss Margaret McConaughy, 1115 Eighth St., N. W., Canton, Ohio. By Y. W. M. S. First Church, Canton.

Miss Mary Nesbit, 323 S. Sixth St., Monmouth, Ill. By a friend.

Miss Stinson, 401 S. Third St., Monmouth, Ill. By a friend.

Mrs. Howard Buchanan, 738 E. Boston Ave., Monmouth, Ill. By Mrs. W. J. Buchanan.

Mrs. Mary E. Lanphere, 211 S. Eighth St., Monmouth, Ill. By Elizabeth Gordon Circle, Second, Monmouth.

Hazel E. Williams, Mars, Pa. By Mrs. W. F. Sterick.

Mrs. J. C. Toy, Mars, Pa. By her daughter, Vera J. Toy.

Miss Vera Toy, Mars, Pa. By Clyde E. Wiles.

Miss Ella E. Barr, Mars, Pa.

Mrs. Mary Marshall, Mars, Pa. By Alice Kennedy.

Mrs. J. E. Irvine, Mars, Pa. By her daughter, Willa Irvine.

Mrs. Wanne Staaf, Mars, Pa. By her grandmother, Nancy G. Kennedy.

Miss Ethel B. Kennedy. By her grandmother, Nancy G. Kennedy.

Mrs. W. D. Beggs, 1891 Knowles St., E. Cleveland, Ohio. By Mrs. J. G. Houston.

Mrs. J. H. Crane, 1921 Middle St., Sharpsburg, Pa. By her children.

Miss Mary White, 1502 Boyle St., N. S., Pittsburgh, Pa.

Mrs. Charles Large, Jacks Run, N. S., Pittsburgh, Pa.

Mrs. N. R. Wieland, 1711 Morrell St., N. S., Pittsburgh, Pa. By her husband.

Bertha Eckert, (In memoriam). By her sisters, Ella and Clara Eckert, 22 Kendall Ave., Bellevue, Pa.

Mrs. R. S. Clark, 3713 McClure Ave., Ext., N. S., Pittsburgh, Pa. By her husband.

Miss Laura Large, Jacks Run, N. S., Pittsburgh, Pa. By friends.

Miss Avis Hoyman, Cairo, Egypt. By the Executive Committee of the W. M. S. of the 11th Church, N. S., Pittsburgh, Pa.

Mary Estella Kirtley, 3714 Pacific Ave., N. S., Pittsburgh, Pa. By Mr. and Mrs. J. B. Thompson.

Rev. W. H. Vincent. (In memoriam). By Mrs. W. H. Vincent, N. S., Pittsburgh, Pa.

Mrs. C. Edward Wehling, 455 Forest Ave., Bellevue, Pa.

Mrs. T. R. Andrews. (In memoriam). By Mrs. W. B. Denslow, N. S., Pittsburgh, Pa.

Mrs. Louis Eisenheiser, 1401 Columbus Ave., N. S., Pittsburgh, Pa.

Miss Isabel Jamison, The Marlyn, 40th and Walnut Sts., Philadelphia, Pa. By her father. (In memory of her grandmother, Mrs. Isabel H. Jamison).

Miss Elizabeth Jamison, The Marlyn, 40th and Walnut Sts., Philadelphia, Pa. By her father. (In memory of her mother).

Mrs. Anna Garroway, 3608 Perrysville Ave., N. S., Pittsburgh, Pa. By a friend.

Miss Elizabeth Trimble, 1215 Sheffield St., N. S., Pittsburgh, Pa., for her faithfulness. By a friend.

Mrs. Clara Dosch, 238 Alpine Ave., N. S., Pittsburgh, Pa. For her faithfulness. By a friend.

Mrs. Parker C. Simison. (In memoriam). By her nieces, Frankie D. Hamilton and Gay D. Sipe, Lincoln Ave., Bellevue, Pa.

Mrs. J. F. Alkinson, Tridelphia, W. Va. By her husband.

Sara Edie, 2910 Shady Ave., Pittsburgh, Pa. By a friend, in memory of her mother.

Mrs. Frank Sawhill, McDonald, Pa. By Mrs. L. M. Deahl.

Mrs. S. H. Pyles, McDonald, Pa. By Robinson's Run W. M. S.

Mrs. C. C. Vermillion, McDonald, Pa. By Misses Mary, Jennie and Anna Wallace. In memory of their father and mother.

Mrs. James T. W. Jamison, McDonald, Pa. By Misses Mary, Jennie and Anna Wallace. In memory of their father and mother.

Mrs. W. M. Harbison, Carnegie, Pa.

Mrs. Orla Brown, 553 Meade St., Zanesville, Ohio. By her husband.

Mrs. Regina Rutherford, 749 Fountain Sq., Zanesville, Ohio. By friends.

Mrs. W. Z. Wylie, Maysville Pike, Zanesville, Ohio. By her daughters.

Mrs. C. Y. Love, Plainfield, Ill. By the W. M. S. of Wheatland U. P. Church.

Mrs. D. P. Bothell, Plumville, Pa. By her husband.

Miss Isabella Kirkpatrick. Certificate sent to Miss Olive E. Mitchell.

Mrs. Kelso. By her daughter, Mrs. A. A. Love.

Mrs. Carrie Magee. By a friend.

Mrs. M. A. Lindsay. Certificate sent Miss K. R. Sullebarger, 1412 Woodbourne Avenue, Pittsburgh, Pa.

Mrs. Jennie E. Ralston, West Middletown, Pa. By Miss Etta McClure.

Margaret Greig. (In memoriam). By her husband, W. A. Greig.

Mrs. Nancy D. Stewart, 413 Prospect St., Mt. Washington. By a friend.

Mrs. Thomas H. Messer, 328 Natchez St., Mt. Washington. By her husband.

Mrs. George Voight, 418 Natchez St., Mt. Washington. By a friend.

Mrs. John Page, 624 Griffin St., Mt. Washington. By two friends.

Miss Anna Helen McGahan, 1 Virginia Ave., Pittsburgh, Pa. By her mother.

Mrs. J. H. Ackleson, 1307 Alton St., Pittsburgh, Pa. By Beechview W. M. S.

Mrs. Maud Stoner Burkhart, Verona, Pa. By her husband, C. C. Burkhart.

Mrs. Arch H. Copeland, Fourth St., Oakmont, Pa. By her husband.

Mrs. Frank Dunkle, Oakmont Ave., Oakmont, Pa. By Mr. and Mrs. Samuel Welsh.

Mrs. Philip H. Berg, Eighth St., Oakmont, Pa. By her husband.

Mrs. Margaret McGowan White. (In memoriam). By her daughter.

Alice M. White, 901 South Ave., Wilkinsburg, Pa. By a friend.

Miss Tirza Story, care Home for Aged People, Wilkinsburg, Pa.

Mrs. J. W. Brown, Route 8, Waterloo, Iowa. By her husband.

Mrs. T. R. Beveridge, Goldfield, Iowa. (In memory of her daughter, "Luella" who was to have been one of the "407.") By Mrs. Wilson Graham, Waterloo, Iowa.

Miss Janet Brownlee, Fairfax, Iowa.

Miss Ella McGregor, 410 E. Clinton Ave., Monmouth, Ill. By Mrs. Mary Porter Kyle.

Mrs. A. P. Hutchinson, 3182 First Ave., Monmouth, Ill. (In memory of her husband, Mr. Alezis P. Hutchinson). By Mrs. Mary Porter Kyle.

Mrs. Nettie D. Morgan, 508 E. Clinton Ave., Monmouth, Ill. (In memory of her husband, Sandy Morgan). By Mrs. Mary Porter Kyle.

Mrs. Maud Allison Yaley, Stronghurst, Ill. By her mother, Mrs. H. M. Allison.

Mrs. F. E. McCain, E. 1828 Fourth Ave., Spokane, Wash. By Third U. P. Congregation of Spokane.

Mrs. W. C. Kreugal, Pullman, Wash.

Mrs. Lizzie S. McCulloch, Summerfield, Kans.

Mrs. Elizabeth Craig. (In memoriam). R. F. D., Armour, Nebr.

Mrs. W. W. McNall. (In memoriam).

Mrs. Mattie Stavely, Lyndon, Kans. By Lyndon W. M. S.

(To be continued).

YOUNG WOMEN

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Avenue, - Dormont, Pa.

MOTTO: "PRESS THROUGH."

AIM: "HAVE FAITH THAT RIGHT MAKES MIGHT, AND IN THAT FAITH DARE TO DO YOUR DUTY AS YOU UNDERSTAND IT."

YOUNG WOMEN'S SPECIAL WORK:

Foreign Special: Salaries of Bible Women in India. Amount needed, $4000.00.
Home Special: Salaries of three missionaries. Amount needed, $2600.00.
Miss Eva Johnson, Henderson, N. C. Miss Elizabeth McMillan, Frenchburg, Ky.
Miss Roe Williams, Los Angeles, Calif.

NEW YOUNG WOMEN'S SOCIETIES.

Caledonia Presbyterial, Rochester Y. W. M. S., 16 charter members, President, Mrs. W. W. Ayers, 35 Harlem St.

Monmouth Presbyterial, 9th Avenue, Monmouth, "A Garden of Marigolds" Society, President, Miss Marguerite Hall.

HAVE IT FULL.

What? The annual report of your society.

How? By giving name of society, name and full address of president and a correct account of money disbursed.

Who? The secretary assisted by the treasurer and other members.

When? Not later than April 5, local secretary.

Why? So that your society may receive due credit in the annual report and in the printed, or statistical report.

Therefore: Be it resolved that not only will every presbyterial have its report in and on time, but that there shall be no laggards among the societies. Utmost care will make this possible. It—the report—will be full.

UP AND UP!

And still it rises! December first the Young Women's Special Fund reached the sum of $1023 as opposed to $804 one year ago. January first it read $1308. Last year it was $1123. But this increase is needed as our 1921 pledge exceeds the 1920 receipts by more than $1500. Will not those who have never met their obligation to this special fund come up to the help of its loyal supporters? Very few young women are unable to spare the price of a two-cent stamp or a daily paper in order to meet this demand. May we again use the comprehensive observation: "Get all the will-nots out of the way and the cannots will come undone like bow-knots."

January 1, 1921. Only twelve new societies since the Convention have been reported. The following presbyteries deserve this credit: Caledonia, Cedar Rapids, Cleveland, College Springs, Southern Illinois, Monmouth, Muskingum, Philadelphia and Wheeling. Are there other new societies not yet reported? If so, please forward the information promptly. In fact, we want to know NOW, all about you, whether it is organization, irregularity of any sort, disorganization or what not.

DO YOU WANT TO KNOW—

What other societies have done and are doing? Have you something to tell that others would enjoy knowing? The Young Women's Corners offers you space for the same. Many of our organizations send boxes every year to some of our stations. The annual blank cannot convey such information in detail. Perhaps some societies would be

glad to share their possessions if they know just what things are acceptable. Two of our presbyterial young women's secretaries have sent information of their own volition.

Miss Isabelle Mitchell, Caledonia, sends the following report for publication: "The Young Women's Society of Franklinville, N. Y., sent Christmas boxes of clothing and toys to the following stations: Simnasho, Ore.; Frenchburg, Ky.; Townsville, N. C.; Stanton, Ky.; Bluestone, Va.. Our Thank-Offering was $50."

Miss Mary Nesbit, Monmouth, reports items from society work. In speaking of the prayer cycle, she says they have used it in various ways. They sometimes use the list for the day of meeting; again, they use a prayer verse or quotation at foot of cycle page in response to roll call. Then a cycle has been cut up and passed around and each asked to pray for the object mentioned on the slip. Altogether they find the cycle helpful and educational as well as inspirational. The presbytery is having a contest for new members and renewed attendance. One society has a letter from a missionary for each meeting; at least, with few exceptions. How does it get the letters? Why, each member has selected a missionary with whom she corresponds.

Another plan is being tried. A society goes in a body to visit another society in a regular meeting. The visiting society plans to entertain the one visited in a short time. A member of one of these societies prepared a list of conundrums, the answers to which were missionary names or places. It is quite clever. This game was used at a banquet and created much merriment.

Another fine idea sent in by Miss Nesbit was a game which is a tester on mission stations. A list of fifty-four stations, was given, foreign, home and others being indiscriminately placed one after the other, each being numbered. Each player would have six headings under which to locate these stations, viz., Egypt, India, Sudan, Freedmen, Home, Indian. Suppose No. 1 was Assiut, No. 2, Nasser, and No. 3, Sangla Hill, you would place the figure 1 under Egypt, 2 under Sudan and 3 under India, and so on.

The winner would be the one who could locate the most stations. The same thing might be tried in locating missionaries as to fields. A good place to find stations and missionary names is the prayer cycle. Make up your own list or one will be furnished you if you write for it. It would be better to work out your own, however.

Pass on your good ideas!

SAY SO.

We have just passed the time of year when everybody has been wishing everybody else joy, peace, good-will, and prosperity. It is the time of saying so. The other fifty or fifty-one weeks are matter-of-fact, do-as-you-can periods. It seems a pity to confine our felicitations except in rare cases to such a short period, but such is the custom. True there are those whose sense of appreciation is ever uppermost, but this is not true of the mass.

It is certainly incumbent on pronounced Christians to be careful to say thank you by word and act, there being a positive admonition in God's Word to "Let the redeemed of the Lord say so." Now this command may have a special application to redemption and attendant mercies, but we may be permitted the liberty of the minister who makes his text fit his sermon.

People of culture are thoughtful of those who do some favor for them. It is not difficult to be polite when everything about us ministers to our comfort. The test comes when we are expected to give out to another a favor which in no way calls for a return. Most Americans do not excel in the little niceties which are attributed to some of our "cousins." The Oriental says so many things one does not know when to accept any of them as real appreciation. What we need to learn is the happy mean which always aims to scatter sunshine in the path of those with whom we have to do.

In one of our large city churches, the quartette is a paid one as is usually the case. It had been rendering good service in song, but was that not what it

was expected to do? Since it was expected to do its best every Sabbath in return for the salary, it did not occur to any one that a word of appreciation would be acceptable. After its splendid Christmas presentation, people, though pleased, never said a word to the quartette. One man, an influential member, who appreciated a thoughtful word now and again himself, arose in the assembly and called attention to the great carelessness of the congregation in no uncertain terms. They were words in season. The very next Sabbath twenty-five went out of their way to speak a word of thanks and the words were appreciated for one of the quartette related the circumstance. It is evident that these good people did not mean to be so cold. They did not think!

Could we know how many pastor's grow disheartened and feel called to go elsewhere, their ministrations not apparently being appreciated, congregations would be more thoughtful. Perhaps the so-common choir trouble could be abated if those leading in the praise service were appreciated. Oh, yes, we tell each other about the good points in some one else, but why not give a few direct words of appreciation? We are not slow to buy flowers after life has gone. Perhaps a few roses given when life is still here might lengthen the days just a little.

It is just possible that much of the so-called failure of the missionary organization may be traced to lack of thought rather than to deliberate meanness. We appreciate our officers and committee members, but we do not say so. If you get in the right corner, you may happen to hear a criticism and perhaps kind words, but the ones praised do not hear. Anyone who helps to make the meeting a success should know it, not from the fact that she has done what she should do, but because her fellow-members have said so.

Sometimes we can "say so" in act as well as in word. Showing a helpful spirit, accepting one's share of the work in a cheerful mood heartens a leader. Such a spirit does not permit the officers and a few others to drag the missionary chariot all by themselves, the rest of the membership being comfortably seated in the vehicle all the time protesting that it moves so slowly.

How our young people do need to learn the "say so" life! Go to our colleges, Christian colleges, and find among a body of young men numbering twenty-five or thirty perhaps, two with faces set toward the gospel ministry! Visit our theological seminaries and see the pitiful few gathered there! Find in the seminary of one of our largest denominations in its first year class three young men! Doubtless most of these young people in our colleges are Christians, but the gospel is not receiving its due from either our young men or young women. Are the fathers and mothers of these young people grieved? Yes, we are all more or less thoughtless, but may we strive to make 1921 a year of "saying so."

CHRISTIAN WORK.

Work, work, work! Isn't that what one hears on every side almost every day in this busy America of ours?

We will certainly have to agree to the fact that the people of America live faster and work harder than any other people and yet how happy would we be if we had no work to do?

Work does make us happy although we do not always realize it until we are sometimes denied the privilege of working.

Not only would be include in the word work, the labor which we perform with our hands and brains for our own families and friends and our services for the public in this bountiful land of ours, but we would include work for our neighbors, both in America and in foreign lands.

Why speak of our neighbors in foreign lands? Did not Christ in His parable, the Good Samaritan, make it very clear to us that any one who needs our help is our neighbor? Then certainly we shall have to admit that we have many neighbors, not only in foreign lands but in our own land; in the crowded cities, among the Indians of the West and among the mountains in the South East.

There is no doubt but that there is

plenty of work to do, but, before people will act there must be attention and interest. It is a well known psychological fact that people are interested in that to which they have given their attention, and about which they know the most.

If therefore more workers are to be procured for the Master's vineyard, people must have their attention drawn to the work, and their interest aroused in their neighbors at home and abroad. We believe that the most effective way of doing this is through the Missionary Societies and magazines.

A hearty response to invitations to attend the missionary meetings, very often depends on the cordiality of those issuing the invitations and those at the head of the society. Nearly all people are sociable beings and appreciate warmth and friendliness.

After the presence of a person at the meeting has been obtained, the next issue should be to secure the attention and interest, and enlist the sympathies of that person in missionary work. Once at work this person very often proves to be one of the best of workers, because Christian work brings out the fine qualities in one, so that often the person who is seemingly of little account, blossoms out into a real help.

Think for example of John Bunyan who was a very wicked youth. Bunyan explains how he was once reproved by one who was even more wicked than himself; how this caused him to think, and a change was brought about in his life. His energies became directed into the proper channels and his works which have lived after him, are exerting their good and helpful influence throughout the world today.

What a contrast between the influence of John Bunyan's works and those of Thomas Payne, which were the works of an infidel and which because they could never be recalled, caused him such agony on his death bed.

Again there comes to our minds the wicked John Good; how he, one of the most wicked of wicked men, was converted at the Bowery Mission in New York City and then became one of the best workers Bowery Mission has ever had.

The Missionary Magazine certainly has its place in the missionary work, because it helps to secure the attention and interest of people in the cause, through extending a knowledge of our neighbors at home and abroad; of their customs, conditions and needs. It takes us away for a time from our own comfortable little corners, out into the big world, and gives us a glimpse of the extensive Christian work to be done, and leads us to say, "The harvest truly is plentiful but the laborers are few."

MISS CLARA WALLACE,
Ainsworth, Iowa.

CALLED TO SERVE.

"Once to every man and nation
Comes the moment to decide,
In the strife with truth and falsehood;
For the good or evil side."

To each of us the "still small voice" brings the call to Christian living at some time in our life.

To some it may come suddenly as if some one were speaking, as it came to Samuel of old. And again it may come and be answered without our being aware of just what time it all happened.

The danger is that we may turn away from this "still small voice" until it no longer is able to arouse us. We choose our lives. We either hear and answer God's call, or we turn away from His invitation, thus falling into the clutches of the sins around us.

It is not Christ's will that any should die in sin, for over and over the loving invitation and promise is given. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him come and take of the water of life freely."

Some may ask, why are we saved at all? We are saved from sin and destruction because "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

We see clearly from this that it was God's love that saved us. Then for what did he save us?

Every person who is saved is called to serve. We are not all called to serve in the same way or in the same measure but service is measured only by the love that prompts it.

There are two kinds of service, the "May I?" of love and the "Must I?" of duty. It is always very pleasant to do the things we want to do, let them be ever so difficult to accomplish, or involve ever so much of bodily weariness.

How many men have gone gladly and thankfully to the ends of the world in search of worldly fortunes, or to fulfil worldly ambitions, and have scorned the thought of any cross connected with it!

It is altogether the way we look at things whether they are crosses or not. What we need in the Christian life is to get believers to want to do God's will as much as other people want to do their own will.

In other words, no service except the "May I?" service of love is fit to offer our Lord, Who has done so much for us.

How may we as young women answer this call to serve in the New Year that lies before us?

Some will no doubt answer the call to mission service, both home and foreign. But we all will not, perhaps can not do this, so for us there is the daily service in our own humble place. In the home church and community, there will be many opportunities for the "May I?" service of love, and may God help us to use these opportunities, remembering that our lives are not measured by the years we live but by the deeds we do.

Let's make them count for Jesus this year.

MARIE WOLVERTON.

North Shenango Band of Hope.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

Text-Books, 1920-21.

The Bible and Missions (Senior), price, paper, 47c.; cloth, 67c.
How to Use, price, 15c.
The Bible—What Is It? 3c.
Lamp Lighters Across the Sea (Junior), price, 40c.
Teachers' Guide, price, 15c.

The Church and the Community (Senior), price, paper, 50c.; cloth, 75c.
Text Book Supplement, price, 15c.
Devotional Service, price, 15c.
Mr. Friend of Man (Junior), price, 40c.
Leader's Manual, price, 15c.
Picture Sheet: "Children of the City," price, 15c.
Christian Americanization, 40c.

Prayer Cycle, 1921, 10c. each; $1.00 per doz.
Bamba, 10c.
Budget Cards, 35c. per 100.
Contribution Envelopes, 25c. per 100.

Home Mission Leaflets.

Foreign Missions at Our Doors, 4c.
Our Immigrant Work, 2c.
Some Italian Boys, 2c.
The Italians At Our Door, 2c.

Those desiring a good supplementary book to "The Church and the Community" should order "Christian Americanization," 40c. each, from our department.

The best supplementary help for "The Bible and Missions" is Dr. Watson's book, "God's Plan for World Redemption." Order from the Foreign Board office, 200 N. Fifteenth St., Philadelphia, Pa. Price, paper, 40c.; cloth, 60c.

The Prayer Cycles for 1921 are ready for distribution and are being sent out as soon as orders are received. We have tried to fill all the early orders. If any have failed to receive theirs we will be glad to be informed so that we may make it right. See January Magazine for special rates to presbyterial secretaries.

We have been disappointed in the printing of the new leflets we hoped to advertise in this Magazine, but hope to be able to announce them in the March number.

For announcement of Missionary Leaflet Reading Contest see page 407 of the January number. Many orders have already come in in preparation for this contest.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 510 McNair Avenue, Wilkinsburg, Pa.

The foundation of the school building at Camden is finished and work upon the school proper will commence at once under the supervision of Mr. S. D. Hamilton, who superintended the construction of the school buildings at Henderson and Arlington. The same general plan of architecture is to be followed.

A letter received from Rev. Mr. Wilson, of Camden, enclosed a check for $250.00, the contribution of the interested people of that community, who were anxious that the work there should be continued. This is but a portion of the amount pledged by the citizens, but the drop in the price of cotton, has made it impossible for them to pay more at present.

It may be interesting to know that Mr. Wilson, the principal of our Camden mission, has written many poems in Negro dialect. One, which promises popularity, has been set to music by Carrie Jacobs Bond and is called "A Little Bit O' Honey." Both the words and the music are catching and will, we hope, find a place in the music lovers hearts.

Chase City, Va., reports an enrollment of 369, the largest in its history. A few students had to leave because the prices of agricultural products fell so low, they were unable to meet expenses. Financial condition worse than it has been for years. Notwithstanding this disadvantage, the students and teachers raised $50 as their offering to relieve conditions—which they considered worse than their own—in the "Near East."

Donations of second-hand clothing have been most generous at the different missions where this help is needed. "We appreciate very much the good you kind people are doing us, and we thank the good women who send us clothing, so liberally. It helps us more than we are able to say." This and many other expressions of gratitude come to us from time to time. There is a great demand for help of this kind and when we respond to this need we are doing a good missionary work.

So many times we have wanted to know exactly what our two hospitals are doing. How many patients are treated and for what ailment? This month a special effort was made in order to get this information, with the following result:

"During the past months we have had quite a number of serious cases, both medical and surgical in Jubilee Hospital. We have treated 51 cases in the past three months, and I am glad to say we were so successful as to lose, not one. Out of this number there were 9 cases of appendicitis, 3 compound fractures of the fumus, 1 amputation, 6 abdominal operations, two of which, were very large fibuoid tumors weighing ten and twelve pounds respectively, 2 obstetrical cases, 18 minor operations and 12 medical cases. Some of these were heart disease, gastritis and some minor ailments."

When you know that no colored patients are admitted to a white hospital in Henderson, and consider the importance of some of the above cases and their need of hospital treatment, does it not convince you of the value of this department of our work? "I was sick and ye ministered unto me."

Then from the Robinson Memorial Hospital, Miller's Ferry, comes the report that one of the teachers was very ill with tuberculosis. Dr. Jones advised sending her to her home in Lisbon, Ohio, as we have no place to treat that disease. So the Superintendent was sent with her and was able to see her home without accident. One of the teachers died last year with this disease, and the pathetic fact remains, that very many of our colored people, are victims of this dread disease. There were 9 office patients, 1 private, 9 campus patients treated during the month, together with 2 community patients. The nearest doctor lives about twelve miles from Miller's Ferry, so, unless the case is

somewhat serious and complicated, it is treated by the superintendent.

Mr. F. L. Bennett, the new superintendent of the Prairie farm is a product of our own mission, and promises to make good in his new position. An inventory received advises we are in possession of 16 cows, 12 calves, 2 hogs and 2 mules, together with some farm tools. In order to put the farm in first class condition, it will take quite a sum of money. Many repairs on the buildings are needed, new fences, fence wires, posts, etc., are absolutely necessary. These, together with our new buildings to be built increased insurance premiums, will convince the thinking reader that the Freedmen's Department is in need of increased contributions from each interested society.

$4233.78 has been received already from the New World Movement and we are expecting more in the near future. This money is given for particular phases of the work and has to be applied as intended—salaries, new buildings and enlargement, etc. The general work is as needy as ever and invites your attention, prayers and contributions.

The worthwhileness of any work is shown by results. We have produced ministers, missionaries, teachers, carpenters, painters, and representatives in all trades. Last, but not least, we have a poet of no mean reputation in our midst. Is the work worth while?

LIFE DIRECTORS.

$300.00 Each.

ACTIVE ROLL.

1. Mrs. J. P. MacDanel. By her son.
2. Mrs. J. Alvin Orr. By a friend.
3. Mrs. K. C. Johnston. By her son.
4. Mrs. Collingwood. By her son.
5. Mr. Lelo Collingwood. By his mother.
6. Mrs. E. M. Hill.
7. Mrs. Anna M. Scott.
8. Mrs. D. Emmet Alter. By her mother, Mrs. J. C. Alter.
9. Mrs. W. B. Boies.
10. Mrs. Ada Reber.
11. Mrs. Mary Clokey Porter. A "D. S. C." for most valiant service in the W. G. M. S. Division of the Lord's Army. Bestowed by a devoted friend in Sixth Church, Pittsburgh, Pa.
12. Mrs. J. A. Miller, Indiana, Pa. By her husband.
13. Mrs. Percy Craig, New Castle, Pa.
14. Mrs. Fred Sebring, Sebring, Ohio. By her husband.
15. Mrs. W. D. Morrow, Pittsburgh, Pa. By a friend.
16. Mrs. J. D. Sands, Pittsburgh, Pa.
17. Mrs. W. P. McGarey, Sterling, Kans. By friends.
18. Ruth Miller Lowman. By her mother, Mrs. T. T. Lowman.
19. Mrs. J. C. Hare, of the Homewood U. P. Church, Pittsburgh, Pa. By a friend.
20. Miss Anna Wilson, of Pittsburgh, Pa.
21. Mrs. J. A. Duff, Aspinwall, Pa. By the Aspinwall Congregation, in memory of Rev. J. A. Duff.
22. Mrs. J. G. McCrory, New York. By her husband.

MEMORIAL ROLL.

$300.00 Each.

1. Mr. and Mrs. Henry W. Savage. By their daughter, Mrs. M. Alexander.
2. Capt. John Paisley. By his wife.
3. Miss Mary Anderson. By her sister, Miss Sarah Anderson.
4. Mrs. Emma H. Brown. By her husband.
5. Mr. and Mrs. William Miller. By their daughter, Mrs. H. C. Campbell.
6. Mrs. Mary G. George. By her son, Mr. W. S. George.
7. Mr. and Mrs. Daniel Cleary. By their daughter, Miss Fannie A. Cleary.
8. Mrs. Julia Ingham Adams Frothingham. By her daughter, Mrs. A. A. MacLachlan.
9. Mrs. Catharine A. Wiggins. By her son, Mr. D. L. Wiggins.
10. Miss Anna McCourt, Pittsburgh, Pa. By her sister, Mrs. Samuel Boal.
11. Mr. J. W. Duff. By his wife.
12. Mrs. Margaret McClenaghan. By Mr. J. G. McCrory, New York.
13. Mrs. William Agnew Morrison. By her son and daughter, J. Homer Morrison and Mrs. Gertrude Krill, Struthers, Ohio.
14. Mrs. E. J. McPherson, the first President of the Women's Board.
15. Dr. John MacDonald Russell. By his sister, Mrs. T. T. Lowman.
16. James T. and Mary Belle Ross. By Miss Jane D. Ross.

INDIAN DEPARTMENT.

Mrs. John S. Crawford, Secretary, 95 Trenton Ave., Wilkinsburg, Pa.

Warm Spring: Mrs. Jackson reports 50 visits; average attendance at Sabbath School, 73; preaching services, 9; prayer meetings, 4; Sabbath School sessions, 3; offerings of congregation, $6; offerings of Sabbath School, $2.26.

Another Christmas season has passed. It was perhaps the most successful celebration we have had. Not nearly all could get into the church. Mrs. Kuckup's daughter and two sons furnished all the music and it was excellent.

I wrapped and tagged almost 300 presents. I never worked so hard in all my life as during December. I received many presents from the Indians this Christmas. These I value very highly indeed.

During the past several Christmas seasons there have been epidemics, and snow which hindered people from attending, but this time there was nothing but the mud, and it was not so very deep.

The department sent a new cook for the children who has been in the service twenty-nine years. She is a Christian and will be a great blessing.

Donations for Warm Spring during December, 1920:

Bucket candy: The Miss Porters, Lake Creek, Ore.

Package clothing, quilt pieces, dried fruit: W. M. S., Willamette.

Papers: Miss Sawyer, N. S., Pittsburgh.

Nice cut quilt pieces: Y. W. M. S., 2nd U. P. Church, Butler, Pa.

Quilt pieces and clothing: W. M. S., Mansfield, Ohio, also $3 for cotton batting.

Pictures from Juniors of 1st Cambridge.

Scrap books: Busy Workers Club, Pullman, Wash.

Great quantity of trinkets, quilt pieces, etc.: W. M. S., 1st, Los Angeles, Calif.

Beautiful cards: Ada Philips, Sedro Wooley, Wash.

Tama: Mr. Smith reports 50 visits; average attendance at Sanitorium Sabbath School, 45; Reservation Sabbath School, 10; preaching services, 8; Sabbath School sessions, 8; Junior Missionary Meetings, 6.

James Mamasa, one of our best Christians died suddenly from heart failure.

Simnasho: Mr. Matthews reports 66 pastoral visits; average attendance, 50; preaching services, 5; Sabbath School sessions, 4.

You will be glad, I am sure, to note the excellent attendance we had for the month. We sometimes wonder at the faithfulness with which so many of our poor Indians attend church. I am sure white people, in too many instances, would find in the bad weather and worse roads ample excuse for remaining at home.

Mr. Matthews met with a great loss when his saddle horse died. He has replaced it with a fine grey horse just off the range. He is very wild but he thinks with gentle handling will quiet down.

We greatly regret that no one has been secured for Warm Springs but sincerely hope it may not be long until someone is found who will consecrate his life to this needy people.

Reports of Christmas have not been received from Tama and Simnasho.

GOD'S WORK GOES ON.

"God's work goes on in spite of war or famine, the dreaded pestilence, or baneful blight. In spite of all the selfish greed of mammon. God's work goes on and will not make delay. No human power can interrupt its mission; as well attempt the planets to remove, or change a single star from the position it holds, amid the galaxy above. And so when all our plans prove unavailing, when busy hands and throbbing hearts are stilled, doubt not, but rest assured that still unfailing God's work goes on—his plans are all fulfilled."

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

On the morning of January 13th two representatives of the Women's Board started for New York to attend the Annual Meeting of the Federation of Women's Boards of Foreign Missions of North America. We met in the Marble Collegiate Church at ten o'clock in the morning. It was raining when we awoke and continued without intermission the whole day. Notwithstanding this fact there were two hundred delegates registered and a good number of ladies, who came in out of interest in the work, as the meeting was a public one. The readers of the Magazine will remember that Mrs. Mary Clokey Porter was a member of the executive committee of this organization for many years, and chairman of its summer schools committee. We were very pleased to find that after the opening devotional exercises the first number on the programme was "An Appreciation of Mrs. Mary Clokey Porter" by Mrs. DeWitt Knox. Knowing how interested all United Presbyterian women are in anything that relates to Mrs. Porter we asked the writer to give us her article, and take great pleasure in presenting it herewith.

AN APPRECIATION OF MRS. MARY CLOKEY PORTER.

The words that most fitly describe our dear friend, Mrs. Porter, are quoted by the Foreign Secretary of her Board, from an epitaph found on a tombstone in the Stirling Castle Cemetary:

"She was—
But words are wanting to say what,
Think what a woman should be
She was that."

What she was to her Board of Missions can be read in the many tributes published in her Missionary Magazine. Her influence as Thank-Offering Secretary was felt outside her denomination.

In San Francisco at the Congress of Missions in a Methods Hour I heard Mrs. Porter give the history of the growth of the Thank-Offering in her Church. By leaflets and articles and personal letters and addresses, she raised the annual gift from $6000 to $138,000 with a grand total of $1,452,000 gathered during her years of service.

She kept her face constantly turned towards the sun—the brightest side of things, and out of that face always looked a friendly soul—her hand was skilful because it obeyed love's command—yet her principal characteristics were earnestness, invincible determination; a purpose once fixed, and then death or victory.

My personal recollections date back to the year of the Jubilee and Mrs. Porter's report of the Pittsburgh campaign which made an indelible impression on every hearer.

Then in the early days of the Federation, 1913, Mrs. Porter was an important factor in its organization. By her wise judgment, broad outlook, spiritual vision and last but not least her most contagious sense of humor.

In her indefatigable way she kept in touch with all of the Interdenominational Summer Schools of Missions, rendering inimitable annual reports of the same. Her pen was the sword of her spirit and she wielded it with grace as well as force.

I cannot close this inadequate word without leaving on your minds the impression of her heart and thought as quoted by Mrs. Porter in the last message of her pen:

"O matchless honor all unsought
High privilege surpassing thought
That Thou should call me Lord to be
Linked in fellowship with Thee—

To carry out Thy wondrous plan
To bear Thy messages to man—
In trust with Christ's own word of grace
To every soul of human race."

And for our comfort, these words:

"God alone
Beholds the end of what is sown;
Beyond our vision weak and dim
The harvest time is hid with Him."

LOUISE CHAMBERS KNOX.

The next number on the programme was Summer Schools and Conferences, by Mrs. J. Harvey Borton. This is the report that Mrs. Porter always made. You will all be pleased to notice that her successor is our own Mrs. Alice McClure Borton, thereby keeping the chairmanship of this important conference in the hands of United Presbyterian women from the beginning. The other reports related to Interdenominational Institutions on the Foreign Field, Higher Education for Oriental Women, Christian Literature, with an address on "Creative Life—God's Aspiration for the Modern Christian," by Dr. D. J. Fleming. This was particularly interesting to Mrs. Hill and the writer because we had had the honor and pleasure of a luncheon in his home in Lahore, India, where he was at that time as professor in the celebrated Forman College. It was a great pleasure to hear his most eloquent and inspirational address and to meet him and his charming wife.

On the evening of Friday the 20th Anniversary of the Central Committee on the United Study of Foreign Missions, with Mrs. Henry W. Peabody, presiding. There are as you know twenty-one mission study books which have been written under the auspices and at the expense of the above named committee. An attempt was made to have all the authors of these twenty-one books present at this reception which of course was impossible, but we were very pleased to meet Miss Jean Mackenzie, Mrs. Caroline Atwater Mason, Dr. Headlands, and others. At the conclusion of the address the entire audience adjourned to the lecture room of the church where a splendid birthday cake brilliantly illumined with its twenty candles, and huge bowls of lemonade awaited the company. The next morning the regular business meeting of the Federation was held and many important topics taken up and discussed. Everywhere, from everyone, we heard expressions of sorrow because Mrs. Porter was not there and love and admiration for her.

Sabbath day was spent in New York, where we had the pleasure of attending the Washington Heights Church, Rev. J. P. Lytle, pastor. The Sabbath School was most flourishing. We found that the people knew how to meet and welcome strangers. Here we found the pastor and his wife and Mr. and Mrs. Stewart, parents of Mr. Ralph R. Stewart, of India, and also Mr. and Mrs. McCrory. We were delighted with everything we saw and heard—the congregation, the sermon, the choir, and the Sabbath School. This is a live United Presbyterian Church doing a grand good work.

On Monday Mrs. Hill, Mrs. Ada Kerr Wilson, and the writer started for Philadelphia where a conference with the Foreign Board was to held. Here subjects of vital importance concerning the foreign mission work of the church, and the co-operation of the Women's Board with the Foreign Board, were discussed. All the members of the Foreign Board with their wives, and the three visiting ladies were the guests at luncheon at the "Walton" of Mr. and Mrs. R. L. Latimer. Short after-dinner speeches by Mr. Latimer, Dr. Kyle, Dr. Watson, and others were made after which all hurried back to the Board Rooms remaining in session until 5:00 P. M.

We then took the train for Garden City where the Annual Conference of

the Foreign Mission Boards of North America was to convene the next day, January 18th. Representatives from almost every evangelical denomination were present and continued in session three days. Vital topics were discussed. Each one being opened by a person chosen by the programme committee and followed by discussion from the floor. We were charmed with the promptness with which the meetings began and ended and a devotional period of half an hour at the close of each session. The topics were as follows:

The Relation of Agriculture to Missionary Activities.
Missionary Preparation.
Religious Needs of Anglo-American Communities.
Educational Needs of the Rural People in India.
Christian Literature on the Mission Field.
Some Vital Questions in the Administration of Work for Women in the Orient.
Education of Women in China.
Cultivation of the Church at Home in the Interest of Foreign Missions.
Co-operation in Latin American Countries.
Social Problems in the Mission Field.
Lessons from the Lives of Missionaries Concerning Social Service. by Dr. Robert E. Speer.

In point of attendance it was the best that has yet been held and in point of interest has never been surpassed. The editor of our Magazine was one of the appointed delegates but found that home duties prevented her from attending, very, very much to our regret.

On the morning of the 21st we were back again in New York, hoping to meet our outgoing party which was booked to sail on the 22nd, consisting of Mr. and Mrs. Merriam and two children for India, Dr. Finley for Egypt, and the remaining two of our missionaries who were elected in 1920—Miss Ruth C. Beatty for Abyssinia, and Miss Hannah H. Beale, for India. Very much to the regret of all the sailing of the vessel was postponed until the 26th, but we had the pleasure of talking with each of them. We know that you will all be much in prayer for these representatives of the church and the Master as they sail to their respective fields.

Of course you know that all the missionaries who have gone heretofore reached their destinations in safety and are busy at work wither studying the language, teaching, or in district work.

The condition of every department of our work is most encouraging. The most joyful of all being the report of the annual Thank-Offering—the Mary Clokey Porter Thank-Offering—of which you heard in the January Magazine. The best feature of all is that notwithstanding the wonderful New World contributions and the unparelleled Thank-Offering, receipts for our general work are not falling off, but in many instances are more than in previous years.

A little daughter has come into the family and home of the Rev. D. S. Oyler, of Doleib Hill, Sudan. Our congratulations and best wishes go out to the parents and to dear little Mary Elizabeth.

Another happy condition is the improvement in the rate of exchange in India. As you know your Board had to send more than twelve thousand dollars to make up deficits in salaries because of the low rate of exchange in 1920. The tide has turned. A letter from Dr. McConnelee, treasurer, states that for one hundred dollars he received Rs. 420 instead of the normal rate of exchange Rs. 306. This would be an increase of about 40% which Dr. McConnelee assures us will be held to the credit of the W. G. M. S.

Urgent requests have come for money for land, and the erection of a ladies' bungalow at Campbellpur, as Miss Josephine White, our missionary there is living in very uncomfortable native quarters. As it seems impossible to buy

land it may be that we will have to depart from our usual custom and allow the Mission to erect this house on leased ground because our missionaries must have as comfortable a home as we are able to provide.

We are anxiously awaiting reports of the Annual Meeting and the estimates from India. No Financial Report for the year ending July 1, 1920, has yet been received from Egypt. We hope it will reach us before the next issue of the Magazine.

No more encouraging sign of the growth of the Spiritual life in our church could be given us than to note the number of prayer meeting groups that are now held weekly, semi-monthly, and monthly in different cities of our church on Tuesdays. At these different prayer groups we thank the Father for blessings received and implore Him for divine wisdom to faithfully carry on the work which He has committed to our hands.

As before reported four new missionaries have been elected. Happy to report that three applications are now pending. We need many more. Will you not unite with us in praying that the Lord will thrust out all whom He has called to this honorable service so that in September, 1921, we may be permitted to send out the largest missionary party in our history.

THE LAYMEN'S CALL TO PRAYER.

Ordinarily, the summons to prayer in great national emergencies is issued by the churches. A new precedent has been set by such a call coming from a representative body of forty-one distinguished laymen in twenty states, representing practically all of the denominations. The message is an invitation.

"To men and women of all faiths, who believe in an Omnipotent God and in the power of prayer, to join us in a common, concerted and continuous exercise of intercession, to the end that humanity everywhere, torn as it is by dissension, and suffering many kinds of ill effects of the world-war, may turn to the patient Father in Heaven for new motives and guidance and succor. Our world will never get right with itself until it gets right with God. Only spiritual remedies can cure the present ills of mankind. Therefore, we call upon all who believe that the Living God hears and answers prayer, to offer daily petitions in behalf of our troubled world—with all its international strife and jealousies and self-seeking; with its industrial unrest, its social unrest, its political unrest—that the Lord Almighty may suffuse the hearts of all people everywhere with a consuming desire to seek first the Kingdom of God and His righteousness. Then all other things needful may be added unto us, as promised by our Lord Jesus Christ."

The call further adds: "We crave for ourselves and for our time a revival of the sense of the reality of God, and of our dependence upon Him, and of a spirit of loyalty to Him."

In order that all sincere believers may unite in this general supplication, they are urged to engage "privately or publicly in daily prayer, that the very gravity of present world conditions may drive us all to the Eternal God Who is our refuge, and Who is the only Light in our darkness. In Him we shall find peace, good-will and power for the task of remaking the world."

There is no other way to find a cure for present troubles than by submitting them before the throne of God, in the full assurance that "all things whatsoever ye shall ask in prayer, believing, ye shall receive." And may He Who hears and answers the earnest prayer of believing hearts send such a spiritual awakening as will arouse this nation and inspire it with new life. Soul-quickened, we shall then begin to realize the blessings for which we have so long hoped for—peace among ourselves, with good-will toward all men—friends, neighbors and even our former enemies—and with grace to serve God and give Him the glory due to His name.—*Christian Herald.*

FIELD SECRETARY NOTES.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

PRAYER—ITS POWER.

"Away in foreign lands they wondered how
Their simple words had power;
At home—the Christians, two or three,
Had met to pray an hour."

Tuesday Prayer Groups, weekly or monthly, thirty-seven.

10:00 A. M., Tuesday, hundreds of women in their homes.

"It is certain that when those who are charged with heavy responsibilities are held up by the prayers of many believers they will receive endowments of grace and power far beyond the level of ordinary life. It is absolutely certain that a praying church will find adequate leadership for the tasks that confront it."—Rev. William E. Scofield.

Pittsburgh Tuesday Prayer Group held their fourth anniversay on January 4, 1921. It was a great joy to me personally to be present to hear the testimonies of the women and the fervent prayers. The hour was all too short. The attendance was good and I believe all went away feeling the Tuesday Prayer Group for the coming year would receive a larger place in their hearts and plans. Philadelphia and New York will soon celebrate their fourth anniversary also.

I recently read of a minister who prayed for each minister in his conference by name each Sabbath morning. Try it in your society or Prayer Group. Pray for each society in your Presbyterial by name.

A new society in the Italian Mission at Parnassus. Are you planning for the Italian Mission in your Presbytery?

Sabbath, January 2, was spent in Toledo, Ohio. It was my first visit there. In the afternoon the women of the two societies held a conference. Both these societies are planning work for the Juniors. The Tuesday Prayer Group will in the future be held down town in the Y. W. C. A. and the women of East Toledo will thus be able to attend.

Monday night, Miss Little and I attended a dinner given by the Y. W. M. S. to the younger women and girls of 2nd Wilkinsburg Pa. A new Y. W. M. S. was the result and a splendid addition of members to the King's Daughters.

This is a splendid plan for every Y. W. M. S. to consider. Is there a younger group of girls in your congregation that will do fine work in an organization of their own? Help and encourage them to organize. I have been pleased so many Y. W. M. S. have taken the Bible reading.

This is the time for yearly programs to be made. Please send me your yearly program. I am often asked for suggestions; I must get them from you.

STATISTICAL SECRETARY'S DEPARTMENT.

MRS. D. J. BROWN, 15 North Fremont Ave., Bellevue, Pa.

HONOR ROLL.

1. Argyle.
2. Beaver Valley.
3. Big Spring.
4. Chartiers.
5. Cleveland.
6. Colorado.
7. Concordia.
8. Idaho.
9. Central Illinois.
10. Indiana.
11. Northern Indiana.
12. Kiskiminetas.
13. LeClaire.
14. Mansfield.
15. Oklahoma.
16. Omaha.
17. Rawalpindi.
18. Rock Island.
19. Uncompaghre.
20. Vermont.
21. Wisconsin.

By comparing the above list with the list published in November some changes will be noted.

Since publishing the list, three new societies have been organized, and three reported disbanded.

The new societies are: Granger Women's Missionary Society in Puget Sound Presbytery, 1st Italian Women's Missionary Society, Parnassus in Kiskiminetas Presbytery (putting Kiskiminetas on the Honor Roll) and a

Women's Missionary Society in a newly organized congregation known as Pleasant Grove congregation in Youngstown, Ohio, Cleveland Presbytery.

The disbanded congregations and societies are Spring Creek in Illinois Central Presbytery and Poole and Majors in Omaha Presbytery. This enables these two presbyteries to be on the Honor Roll.

Kansas City Presbytery reports a Women's Society at Siloam Springs. As this society had not been reported on the Statistical Blank we did not know it existed, but we are very glad to make the correction; also any other corrections that may be reported.

This list is made up by comparing the report of the Statistical Secretary of the W. G. M. S. with the minutes of the General Assembly. If the Statistical Report does not show a society for every congregation, we naturally infer that none exists.

Now a word to Presbyterial Secretaries. In a few days you will receive blanks to be filled out for the Annual Statistical Report.

Read carefully the instructions which accompany the blanks.

Report every society in the presbytery. If you cannot get a report from a certain society give name, membership, and name and address of president reported last year; but mark it with an asterisk. If it is a new society mark it "new." If the society has disbanded, give name and mark "disbanded."

Write distinctly. Many mistakes in printed reports are caused by printer not being able to read the writing.

Be sure to get figures in proper columns.

Let us all try to make this the best Statistical Report ever made.

IMPORTANT. ISAIAH 41:6 FUND.

The Isaiah 41:6 Fund is intended to help the weaker and smaller presbyterials to a representation at the Annual Convention. If a presbyterial society is able to send one delegate, it is not entitled to help from this Fund. One of the fundamental rules is "to help societies, which would not otherwise be represented."

All applications for help from this source should be made to the Chairman of the Isaiah 41:6 Committee before April 1st. Applications are considered in the order received and those societies receiving help for the first time will be aided first.

When the Committee acts favorably on an application and the Chairman so notifies the applicant, the check will be mailed direct to the chosen delegate in time for the Convention. **Be careful to name the delegate and her home address, so that there will be no delay at the last.**

Because of the high cost of meals, it is recommended that the presbyterials secure a fund and provide enough for their representative's meals while enroute and during the Convention. The Isaiah Fund provides the railroad fare to and from the Convention city.

MRS. ADA KERR WILSON, Chairman.
MRS. J. B. HILL.
MISS IDA B. LITTLE.
Committee.

MISSIONARY REVIEW OF THE WORLD $2.50
WOMEN'S MISSIONARY MAGAZINE $1.00

BOTH FOR $3.00.

INCLUDE THIS COMBINATION IN YOUR GIFTS.

Treasurer's Report for Months of October and November, 1920.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Ch. Ex. and Parsonage	Ministerial Relief	Young Women's Specia	New World Movement	Senior Life Membership	Contingent Fund	Women's Asso. Work: Orphans' Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbia Hospital	Temperance	Isaiah 41:6	Miscellaneous	TOTAL
Albany		15.00		11.00															26.00
Allegheny	628.00	900.00	228.00	140.00	731.00	20.00	25.00	45.00	20.00	605.00						7.00	19.00		3368.00
Argyle			250.00																250.00
Arkansas Valley	26.00	133.00	2.00	8.00	3.00		7.00	2.00		118.00						1.00			300.00
Beaver Valley	54.00	615.00	78.00	10.00	47.00		6.00	2.00	110.00	15.00						10.00			947.00
Boston		150.00																	150.00
Brookville	65.00	70.00	16.00			5.00	2.00	2.00		10.00		2.00				2.00	2.00		176.00
Butler	19.00	87.00	58.00	7.00	36.00			2.00	11.00	100.00			38.00			6.00	4.00		368.00
Caledonia	9.00	154.00	[illegible]	4.00	4.00														283.00
Cedar Rapids		135.00		45.00		5.00			50.00	145.00									380.00
Chartiers	52.00	558.50	213.00	12.00	25.00		5.00	3.00	72.00	94.00		4.80	1.00	1.00	1.00	3.00	3.00		1048.30
Chicago	34.00	137.50	11.00	2.00	5.00			8.00	5.00			.85	10.00						213.35
Cleveland	147.00	225.00	42.00	26.00	121.00		9.00		10.00										580.00
College Springs	32.00	451.00	34.00	15.00	30.00		7.00	14.00	12.00	4.00		8.00				11.00	3.00	1.00	622.00
Colorado	40.00	197.00	20.00		28.00			5.00											290.00
Conemaugh		250.00																	250.00
Delaware	10.00	97.00	30.00	10.00	5.00	14.00													166.00
Detroit	10.00		40.00	5.00	5.00									5.00			1.00		66.00
Frankfort	60.00	100.00	15.00	10.00	10.00												5.00		200.00
Garnett	5.00	42.00	5.00		5.00	3.00													60.00
Hudson	58.00	17.00	8.00														2.00		85.00
Idaho	3.00	6.00	3.00	6.00	3.00	8.00	3.00	3.00				2.00			8.00	2.00			47.00
Illinois Central	25.00	12.00	30.00	5.00	10.00		8.00	3.00								4.00			97.00
Illinois Southern	43.00	300.00	46.00		21.00					50.00									460.00
Indiana		73.00	17.00		17.00									20.00					127.00
Indiana Northern	6.00		16.00	5.00	10.00											1.00	2.25	4.00	44.25
Kansas City	2.00	47.00	12.00	12.00	7.00		1.00	7.00								1.00	2.00		91.00
Keokuk	25.00	222.00	109.00	5.00	35.00				10.00	50.00									456.00
Kiskiminetas		25.00	25.00	15.00	15.00			5.00		100.00		3.00				10.00			198.00
LeClaire	5.00		5.00	5.00	5.00												3.00		23.00
Los Angeles	35.00	400.00	37.00	53.00	34.00		46.00	17.00	15.00	50.00						7.00			694.00
Mansfield	10.00	13.00	2.00	15.00			6.00	8.00								6.00	5.00		65.00
Mercer	10.00	400.00	25.00	18.00	18.00		13.00	13.00	25.00										522.00
Monmouth	25.00	55.00		8.00	8.00	10.00		5.00		80.00									191.00
Monongahela	328.00	2390.00	565.00	115.00	230.00	12.00	75.00	34.00	130.00	448.00		25.00				40.00	50.00		4442.00
Muskingum	30.00	331.00	32.00	26.00	32.00	11.00	24.00	24.00		10.00		22.80			2.00	5.00	2.00		551.80
Ohio First	50.00	200.00	28.00	4.00	34.00		12.00	11.00	48.00	200.00		3.80				6.00			596.80
Omaha	15.00		16.00	8.00	23.00		8.00			150.00									220.00
Philadelphia	32.00	450.00	230.00	20.00	30.00				20.00										782.00
Rock Island	25.00		26.00	16.00	17.00		3.00	3.00	12.00	300.00						5.00			407.00
San Francisco	10.00	188.00	10.00	7.00	19.00			8.00											242.00
Sidney	20.00		18.00	7.00	5.00	20.00				166.00									236.00
Spokane					4.00							2.00					1.00		7.00
Texas	2.00	34.75	2.00	2.00	2.00														42.75

Uncompahgre	4.00	31.00	3.00	3.00	3.00						.80							44.80
Westmoreland	154.00	350.00	152.00	60.00	62.00		16.00	50.00										846.00
Xenia	181.00	498.00	173.00	30.00	79.00		35.00	29.00	25.00	2.00	2.00				6.00	2.00		1062.00
Mr. & Mrs. F. H. Beatty		150.00																150.00
Helen T. Brown		120.00																120.00
Rev. J. K. McClurkin		800.00																800.00
McFarland Family		175.00																175.00
Norris Sq. S. S., Phila.		200.00																200.00
North Bend Cong.		150.00																150.00
Rochester, N. Y., Cong.		100.00																100.00
Cochranton & Utica Congs.		300.00																300.00
Sparta Cong.	100.00	200.00																300.00
1st Toledo, Cong. N.W.M.									133.33									133.33
Payments on Loans							3252.99											3352.99
Returned on Investment																	100.00	100.00
Interest India Equip.																	75.00	75.00
New World Mov. Com.											1854.00						1072.80	2926.80
Refunds	242.36		33.00						39117.10								432.00	432.00
Mary A. Galley, Dec'd																		39117.10
Ind., B. C., & Societies	616.15	10.00	150.00	25.00	275.25			5.00		101.43		26.00						275.36
India Per. Equip. Com.																		703.34
																		1208.83
																		498.23
TOTALS	$3247.51	$12564.75	$2927.00	$775.00	$2053.25	$ 108.00	$3563.99	$308.00	$575.00	$42048.86	$1957.05	$49.00	$26.00	$11.00	$133.00	$108.25	$ 2886.37	$73342.03

The items which appeared in the Treasurer's Report in the December Magazine, credited to College Springs W. M. S., should have been reported as received from the Colorado W. M. S.

MRS. J. B. HILL, Treasurer, 1531 Denniston Ave., Squirrel Hill Sta., Pittsburgh, Pa.

STUDY FOR THE MONTH.

MARCH.

Foreign Missions:

"THE BIBLE AND MISSIONS."

Tis very vain for me to boast
How small a price this Bible cost;
The day of judgment will make clear
T'was very cheap or very dear.
1746-1767.

—Michael Bruce,
(On the fly leaf of his Bible).

Chapter 3—Every Man in His Own Tongue.

By Mrs. J. P. White, Cedarville, Ohio.

Scripture—Acts 2:1-21.

Roll Call—Name of a Bible Translator.

Topics for Study—

1. The Bible in the Early Church.
2. The Bible and Modern Missions.
3. Famous Translators.
4. Difficulties and Triumphs of Bible Translations.

Home Missions:

"THE CHURCH AND THE COMMUNITY."

Chapter 3—Co-operation.

By Mrs. J. E. Dodds, Omaha, Neb.

"Each for All and All for Each."

Topics for Study—

1. The Principle of Co-operation as Shown in the English and Belgian Movements.
2. The Co-operative Movement an Economic, Educational, Social, and Spiritual Force.
3. The Spiritual Value of Co-operation.
4. America's Place in This Movement.

It is impossible to mentally or socially enslave a Bible-reading people. The principles of the Bible are the ground-work of human freedom. —Horace Greeley.

PLANS AND PROBLEMS.

By Kate A. Hill.

WANTED!

500 BIBLE READING SOCIETIES BEFORE JANUARY 31, 1921.

47. Service, Iowa, Des Moines Pres.
48. Oakmont, Pa., Monongahela Pres.
49. Hickory, Pa., Chartiers Pres.
50. Savannah, Ohio, Mansfield Pres.
51. Montrose, Colo., Uncompahgre Pres.
52. Hoopeston, Ill., Central Illinois Pres.
53. Boise, Idaho, Idaho Pres.
54. Y. W., Hoopeston, Ill., Central Ill. Pres.
55. Hutchison, Kans., Arkansas Pres.
56. 1st, San Francisco, San Francisco Pres.
57. Eskridge, Kans., Kansas City Pres.
58. Hopewell, Pa., Big Spring Pres.
59. Mansfield, Ohio, Mansfield Pres.
60. Y. W. Guild, Mansfield, Ohio, Mansfield Pres.
61. Y. W., 1st, Newark, N. J., Hudson Pres.
62. 1st, Washington, Keokuk Pres.
63. Latrobe, Pa., Westmoreland Pres.
64. Y. W., 2nd, Wilkinsburg, Pa., Monongahela Pres.
65. Beechview, Pa., Monongahela Pres.
66. Mission Creek, Nebr., Pawnee Pres.
67. Oneonta, N. Y., Delaware Pres.
68. Y. W., 1st, Monmouth, Monmouth Pres.
69. Grand Ave., Cedar Rapids, Cedar Rapids Pres.
70. Freeport, Pa., Kiskiminetas Pres.
71. 3rd, New Castle, Beaver Valley Pres.
72. Benkalman, Nebr., Pawnee Pres.
73. Y. W., Hickory, Pa., Chartiers Pres.
74. 1st, Washington, Pa., Chartiers Pres.
75. Y. W., 1st, Washington, Pa., Chartiers Pres.
76. Monroe, Iowa, Des Moines Pres.
77. Tarkio, Mo., College Springs Pres.
78. 1st, Toledo, Ohio, Sidney Pres.
79. Cross Roads, Chartiers Pres.

The number of societies reporting Bible Reading is growing, but I wonder if it is going to take us two years to reach the goal of five hundred. Many are reading who have not reported.

All who are reading have many encouraging things to say. "Very much interested." "We have a chart to keep the record of chapters read." "We have a poster in the church with the course for six months and are getting many outside the society to read." Etc.

A pastor in Iowa writes. "I wish to get my whole congregation to take up Bible reading." In Minden, Nebr., one of the first societies to get the whole congregation to read, in the first four months they read "approximately 6900 chapters. The plan took the Bible into many new homes and awakened a new interest in the book. We held a Bible reading contest in which all ages were represented. Selections were largely from the books read. There were outside judges who graded as follows: enunciation 25%, pronunciation 25%, interpretation 50%. They were divided into four classes according to age. Rewards were given to the best in each class."

Freeport, Pa., have enlisted the men. "The women submit 300 Bible questions and the men also give 300. We are to have a contest, playing a game of 'base ball,' the women against the men. The Bible questions are the balls.' Men and women alike are studying the Bible as never before. We have had three months to prepare. The losers are to give a banquet to the winners." Then the "reporter" adds, "I know you will hope the women will win!"

Kansas City, Pawnee, and Kiskiminetas Presbyterials have sent the best reports. In each of these Presbyterials one woman has tried to keep the plan before the women. In Pawnee it was the Literature Secretary, in the other two, the Presidents.

In the seventy-six societies reporting about half of the Presbyterials are represented.

The Literature Secretaries of every Presbyterial should be very busy these next two months with the *Leaflet Reading Contest*. I am frequently asked, "What are we to do?" Here is an excellent plan. Please get in touch with each society and get them at work on the contest.

Posters. Posters. Posters for the Women's General Missionary Society Convention at Ft. Morgan, Colo.

THE LIVING BOOK

'Tis a living Book you have in your hand;
  Oh, hold it reverently!
Deep calling to deep, to the soul it speaks
  In the tones of eternity.

A harp of a thousand strings, 'tis swept
  By the Breath of Pentecost!
Nor in all the world's saddest, wildest strife
  Was a single note e'er lost.

As none other book ever spake before,
  It speaks to you and to me
With the solemnly earnest, searching voice
  Of Divine authority.

Out of a higher, holier realm,
  Like a herald from the Throne,
My will it summons, my heart, my life,
  With a majesty all its own.

All flesh is grass; the glory of man
  But blossoms for one brief day;
But the Word of the Lord forever endures,
  And shall never pass away!

For humble hearts its promises
  Eternally shall stand,
The shadow of a mighty rock
  Within a weary land.

A tree of life—in its rich fruit
  All souls may comfort find;
And forevermore its leaves shall be
  For the healing of mankind.

It leads the soul to the Cross of Christ!
  It tells of sins forgiven;
It makes the path of duty plain,
  And shows the way to heaven.

Oh, give its light to every land,
  Its hope to every heart;
And never with the precious gift,
  The priceless treasure, part.

'Tis a living Book you have in your hand;
  Oh, hold it reverently!
'Tis the Word and Will of the Living God!
  'Tis the Voice of eternity!

—Rev. Benjamin Copeland, S. T. D.,
in *Bible Record.*

Hundreds and thousands of people eagerly bought the new books and studied the precious pages in the evening after working hours. In Scotland the new editions of the Bible created a great interest in the study of the Word. Bible schools were opened, where old and young together learned to read the wonderful things of God in their own tongue.

In Great Britain at that time five different languages were spoken and into all of these the Bible was printed that all people might have God's Word to read for themselves.

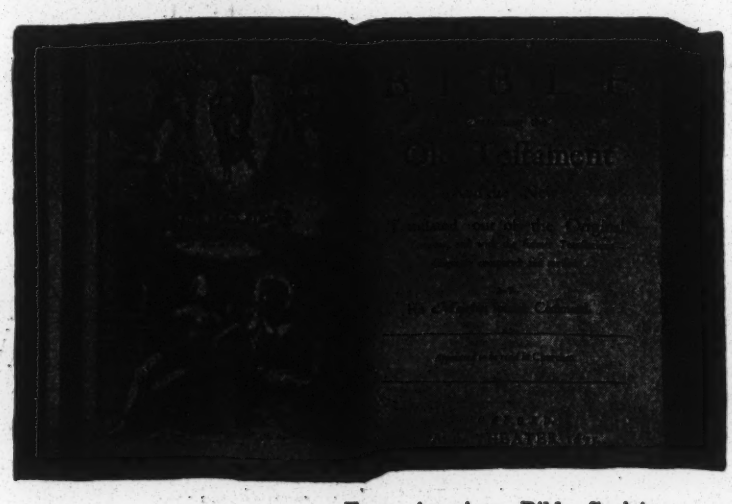
issued a strict edict suppressing it. The Pope likewise took action against circulating of the Scriptures in Poland and Austria.

Much of the good work begun with such enthusiasm came to naught. Several of these societies still remain but their work is confined almost wholly to the printing of Bible for their own peoples.

A difference of opinion arose between the British and Foreign Society and the Scottish Auxiliary which led to the organization of a separate Society, now called the National Bible Society of

THE OXFORD BIBLE.

Herewith is presented a facsimile of the title page of the first Oxford Bible, issued in 1675. Those interested are welcome to examine a copy of this edition at the American Branch of the Oxford University Press, 35 West 32nd Street, New York City. The paper used in Oxford Bibles is still made at the old Wolvescote Mill on the Thames, which dates back to 1670, and where the famous Oxford India paper is made. The type used in printing Oxford Bibles is made by the Oxford University Press, which established the first regular type foundry in England in 1667.



—From American Bible Society.

The British and Foreign Society extended its work all over Europe. In Sweden, Denmark, Germany, France, The Netherlands, Austria and Switzerland, societies were organized with the help of the parent society. In Russia great interest was manifest for awhile. The New Testament was used in the schools. Bibles were distributed among sailors and prisoners; people were reading and studying everywhere. Two hundred and eighty-nine auxiliaries had been formed. All at once the work was stopped. The Holy Synod feared to allow the people to read the Bible and

Scotland. This organization carries on the same kind of work as the parent society only on a smaller scale.

It is to be expected that a nation founded by such men and women as the staunch religious Pilgrims would reverence the Bible and wish for its wide distribution. In the course of years as the population increased and the people of many lands established their homes here it was found that there was a great scarcity of Bibles. A kind of a survey was made from which it was estimated that 78,000 families were without a copy of the Word of God.

Before the organization of any Society Congress took official action to obtain a supply of Bibles. No Bibles were being published at that time and when the Revolutionary War came on the supply from Great Britain was cut off for the time.

In 1777 Congress authorized a committee to import 20,000 copies of the Scriptures, which was done. In 1782 Congress authorized the printing of the Bible recommending it in this resolution: "Resolved, that the United States in Congress assembled recommend this edition of the Bible to the inhabitants of the United States. (Signed) Charles Thomson."

In 1808 a Bible society was formed in Philadelphia to which the British and Foreign Bible Society gave a grant of $1,000 and a supply of Bibles in several different languages. Six other societies were soon formed in other localities and plans were made for a systematic distribution of the Scriptures.

It was not until 1816 that all the forces decided to join hands in a great union effort. Representatives of thirty-one different institutions and organizations met in New York City to form the American Bible Society. Some of the most distinguished men of the day were connected with this movement. Samuel J Mills, Lyman Beecher, James Fenimore Cooper are among the familiar names. Hon. Elias Boudinot was the first President of the Society. The Presidents of the United States from John Quincy Adams to Woodrow Wilson, have given their help and commendation and in many cases their active support.

The American Bible Society is the oldest interdenominational organization in America. It has drawn Christian

people of varying creeds together in the great task of distributing the Bible.

Since its organization the American Bible Society has distributed 138,000,000 volumes printed in more than 150 different languages.

The sun never sets on the workers of this organization and this means that during the past ten years there have been distributed *ten volumes every minute of every hour of every day.*

The great printing house turns out Bibles at an astonishing rate. Counting a working day as eight hours, and leaving out Sabbaths and holidays "the output of the American Bible Society has been an average of 16 books printed and bound every minute of every working day of the year." The Society furnishes Bibles to its workers in other languages than those in which it publishes them.

One of the most remarkable services rendered by these societies is the printing of the Bible for the blind. Since 1835 the American Society has been furnishing these Bibles. They print twelve different editions. Four English systems—Line Letter, New York Point Print, American Braille and Revised Braille; in Arabic, two systems, and in Spanish, Armenian, Armeno-Turkish, Japanese, Korean and Siamese, one each." There are other English systems that differ somewhat and there are many other foreign editions, put out in Great Britain.

The whole Bible may be had in embossed type, also the New Testament, the Psalms, and the Gospels in separate volumes. The cost of printing these is very great. According to the report the cost price is from $20 to $50, varying with the different systems. The Line Letter System requires 11 volumes for the entire Bible, the American Braille, requires 19 volumes, while the English Braille requires 39 volumes.

These are sold below cost generally. Money for the publication of these editions is supplied by friends of the unfortunate. In case blind people are not able to pay even a part of the price, Bibles will be supplied, if a recommendation is sent to the Bible Society by a minister or some well-known person in the community.

What the British and Foreign Society sets forth as its object and hope, expresses the thought of the other societies. In the last report are these words: "The Bible Society exists for a single object. It publishes everywhere the one Book which can be called universal—the Book which declares that God hath made of one blood and loved with one love all races of men. Yet we still move in a world of ruins and revolutions. * * * To build up the fabric of fellowship on earth there is no cement except the love and fear of God. For reconstructing the social order, the Bible proclaims its great Christian commonplaces to every kindred, and tribe and tongue. And therefore in the stormy sunrise of a new era, our Society girds itself afresh for its yet unfulfilled mission."

THE MEHODS OF THE BIBLE SOCIETIES.

The work of the three Bible Societies is carried on in practically the same way. Certain policies characterize the work of all of them.

"1. The printing of the Scriptures without note or comment. This wise restriction has made it possible to serve churches of the most divergent views.

"2. Publishing of translations into the languages of the non-Christian world.

"3. Selling the books at so low a price as to put them within the reach of the poorest. In pursuance of this policy

Bibles are often sold at a mere fraction of their cost.

"4. The printing of separate portions as well as entire Testaments and Bibles.

"5. Defraying the cost of translating in the various mission fields of the world."

The Central offices of the three Societies are Edinburgh, London and New York. The Bible House in London occupies an important site on Victoria Street. In New York the American Bible Society covers a small city block.

None so poor but that they can own a Bible.

It is so well known that a street address is not necessary; "Bible House, New York" is sufficient.

The presses that print the books are busy pouring out thousands of volumes daily. Revisions and translations are continually being made. The British and Foreign Society reports steady persistent progress along this line. Between August, 1914, and November, 1918, the Bible was put into 35 fresh languages. "This means an average of one new version every seven weeks, issued while the nations of the world were at war."

"Since the present century began, versions in no less than 140 fresh tongues have been added to the Society's list." During the same period the other two societies were doing similar work.

These Bible Societies co-operate with the missionaries in the work of giving the Word of God to the peoples of the world. They pay the expenses of translation and printing the various editions and shipping them out to their respective fields. Many Bibles are printed, by mission presses, on the field, but they are printed at the expense of the Bible Society.

The Bible societies have agents in all the great centers of the world from which points they work through the surrounding territory.

The question of financing this great enterprise naturally comes to mind. The sale of books brings in large sums of money, but there is little or no profit in

the sales. Often the books are sold below cost. Membership fees bring in quite a sum. Auxiliaries and branch Societies stand behind the parent Societies, to help sustain interest in the work and to devise means for increasing the income. The British and Foreign Society has 8,540 such associations.

These societies are heavily endowed. Large legacies have been left by wealthy people for the work of circulating the Scriptures and people of smaller wealth have left their small bequests as well. In the last annual report of the British and Foreign Society there is a list of legacies received for the year. These sums run from $25 to $125,000 and most of them are given by women.

The American Bible Society has a total of over two million dollars of trust funds which bring in an annual income of $99,265. But this sum added to their other income is not half enough to meet the needs of their world-wide work. It is dependent on the gifts of American Christians to furnish the other half.

In their appeal to the public they say, "Whatever else you do in obedience to the missionary command of the Master, you are bound to see that the Bible goes to those who have it not. For where it goes it will prosper in that whereunto it was sent. Your gifts to the Bible Society in common with those of others, fix each year the number of volumes the Society can circulate. The final responsibility presses upon you. It is God's work, and He calls you to share it."

THE COLPORTER.

The method of distribution is somewhat varied but the most successful method is the personal messenger who goes from place to place showing the Book. We cannot think of the work of the Bible Societies apart from the Colporter. Mrs. Montgomery calls him a "Bible Vagabond," "Christ's Wanderer" and pays this beautiful tribute to him: "No chapter of Christian heroism is more splendid than that which recounts the story of the Colporter, humble like his Master, and like his Master going about doing good. The Colporter is ubiquitous. You cannot lose him. If you ascend to the frozen north he is there; if you bury yourself in the steamy depths of a South American river forest, he is ahead of you; if you climb the Himalays and penetrate some high pass in Thibet, you will find his footprints. On his bicycle he hums

The Colporter packs his pony for a jaunt in Brazil.

along the highways of the Far West; on his snow-shoes he find the lumberjacks in the big timber; his trusty Ford is seen skimming over the plains. He paddles down still rivers in a African dugout, or packs his Bibles on a Russian sled in the frozen fastnesses of Siberia."

In our mission fields there is no more important worker than the Colporter. He is generally a man who desires to engage in Christian work but who has not had the advantage of early education. It is too late for him to prepare for the ministry or teaching and he is employed after a brief training to take up the work of Bible distribution.

Donkeys carry the Colporter's stock in Argentina.

There is one thing he knows—his Bible. Meeting men of all sorts and conditions he learns how to adapt his answers to their questions or objections. His wits are sharpened by constant contact with men who try to argue with him and he learns how to meet them. The story of the Japanese colporter given in the text-book illustrates this. He was "trying to sell Bibles to the students in a large medical school; 'I don't want to read any ancient conceptions of two thousand years ago,' said a student scornfully. 'The sun was created millions of years ago,' said the colporter, 'but its light still warms us.' And he sold the book."

That they are men oftentimes of large ideas is shown by the way they seek for new openings for their work. It was a colporter in Japan who conceived the idea of putting a New Testament into the hands of every prisoner in his district. As he walked past the gloomy prison one day and thought of the hopeless men within, he seemed to hear a voice, saying, "Tomorrow, go there, with your Bibles."

Accordingly he went, and after interviewing the official, received permission to present each prisoner with a copy, provided it would be free of charge. At once he went to a wealthy merchant, not a Christian, and explained his plan. To his delight the merchant said he would be glad to furnish the money for the Testaments.

When the books arrived the official, who never expected to hear from the colporter again met him with surprise and later he listened intently to a Gospel message from the lips of this humble Christian.

Later other prisons were supplied.

When it became known that a movement was on foot to provide prisoners with Bibles, gifts were sent by missionaries, churches, Sabbath Schools and individual Japanese. In this particular part of Japan the Government has made it a rule to furnish each new prisoner's cell with a copy both of the Bible and the Buddhist scriptures.

The colporter is a soul-winner. Whenever he has opportunity he reads to groups of people and tells of the way of salvation. During the time of the war there were many such opportunities.

Alabama Negroes are eager for the Colporter's message.

When troops were in Beirut, the colporter in that district secured permission to sell Bibles among the boys. This was granted provided he would not sell any nor preach any to the Indian troops. In telling the story of his experiences he said: "It was after eight o'clock one evening when I came across a large tent full of men, who were very pleased to see me, and offered me a seat on one of their beds. I had a long spiritual talk with them, pointing them to Jesus Christ their Saviour, the only true Giver of peace. They were all war-weary and home-sick and listened with much attention. They thanked me for my visit and said it was the first time for six months since any one had given them a Gospel talk."

"Another evening at sunset I offered the Scripture to a group of soldiers. One of them said roughly, 'Get out. We don't want Bibles here. I never read them.' Passing on to another group later on I came across this same man again, who said to me, 'Go away! I never want a Bible.' Looking on his young face my heart went out to him and as kindly as I could I offered to give him a Testament to read. He refused and turned away muttering harsh words. I called to him, 'Your mother is praying for you.' Upon this he ran back towards me and said, 'How do you know?' So I began to tell him how soldiers' mothers and sisters and wives were praying for them, some doubtless wrestling with God in the night without sleep that He would save their boys not only from the guns of the Turk and from disease but most of all from the Evil One. Upon this the young man came up to me and said, 'I am converted: Give me a New Testament.' As I handed him the book

I said, 'You are only converted to read the Word of God, I hope you will read it prayerfully, till you become a new creature in Jesus Christ.' All the listeners seemed deeply touched; I soon sold all my books and they asked me to bring them more on the morrow. Next day I arrived at seven a. m., but to my regret and theirs, found them already on the move northwards."

These colporters are tireless workers. Early and late, if circumstance require, they are out with their books. One of these workers among the British troops in the Near East started for an army camp. An officer whom he met said, "Nobody will purchase your Bibles and besides they have had no pay for a long time." He asked the number of men and was told about five or six thousand. He said, "I shall be able to sell my books then." The officer said, "You surely do not expect six thousand men to buy Bibles." "No," he replied, "but enough men will be found to purchase all my books." When he reached the camp he had to walk another mile to secure permission from the proper official. The boy who was carrying his bag grumbled, so he left him behind and carried both the load of the boy and his own. Permission was given to sell his books and in a short time the stock was exhausted. The next day he made a second trip and sold all the books he had and took orders for volumes in better binding, from several officers. In closing his report he says: "I was wet through with rain, my native-made shoes were like cardboard and I reached home that night with a chill but rejoicing over such good sales and asking the Lord to bless His Word in the hearts of those young men."

Colporter Pastor Reading the Bible to the Country People.
American Bible Society.

A chaplain of the English army had the opportunity of seeing the work of Bible distribution at Port Said. Permission had been given the Bible Society worker to go in a launch along side the troop ship. In writing of this the chaplain said, "The ship had on board a large number of Abyssinian soldiers returning to their own country. Here was a glorious opportunity! Eagerly the

men pressed to the side of the ship, the less fortunate pushing their heads between the arms or legs of those leaning over the rail. I could not of course understand a word that passed, but I could easily see that the ready answers sold that day on this one ship. Could we but trace the future history of those books, what miracles of grace may be wrought by their prayerful perusal! The Lord honor and bless His own Word to the salvation of these dusky warriors."

THE BIBLE HOUSE, GINZA, TOKYO.
For forty-three years the headquarters of the American Bible Society has been at Yokohama.

of the colporters imparted confidence and trust. A basket attached to a rope served to convey the money down and the books up. After watching an hour, I had a pain in my neck due to the height of the ship above us. What must the faithful dispensers of the Word have felt who began about five a. m. and continued until dusk? Three hundred Bibles, Testaments and portions were

RESULTS OF BIBLE DISTRIBUTION.

The Bible is the best seller in the world. Year after year the sales increase. There are a few denominational publishing houses which print Bibles and some presses like The Oxford and Nelsons, but by far the greatest number are published by the Bible Societies.

It is estimated that 35,000,000 Bibles, Testaments and Gospels were issued in

1919. Our author compares these sales with those of the most popular English author, Charles Dickens. She says: "It has been computed that since *Pickwick Papers* appeared 25,000,000 copies of Dickens' works have been published. The Bible sold 35,000,000 in one year. Said a New York book-seller, 'You may talk as you will of your multitudinous editions of popular novels, but the Bible leads them all year in and year out.' It is difficult to realize how many thirty-five million books are. Suppose, beginning at New York City and traveling to San Francisco, eight Bibles or Testaments were deposited at the foot of each telegraph pole beside the railroad track, there would be forty thousand left out of the first million, when the Golden Gate at San Francisco was reached. At the end of the thirty-sixth crossing of the continent, after consuming at least three months' of time there would be 440,000 Bibles remaining undeposited."

THE PYRAMID OF BIBLES SHOWN AT THE WORLD SABBATH SCHOOL CONVENTION AT TOKYO IN OCTOBER, 1920.

The Sabbath School is one of the great agencies in bringing the Scriptures and the children together. The leaders of the World's Sabbath School Association and the Bible Societies are happily in accord.

—From Bible Society Record.

These books are distributed, not along the telegraph poles but are put into the hands of men and women all around the world. How interesting it would be if we could follow each one of these volumes and see what effect it had on the lives of those who read. Some of these books, no doubt have been carefully laid

away and are just as good as new. The purchaser had but a momentary desire to know something of this Book. Other volumes have been read and re-read to groups of people. The meaning has been discussed and some have found God's great message to man. Other volumes have been read in secret, lest hostile relatives bring persecution to the reader. By some dim candle light, in some quiet corner a soul seeking to know the truth as it is in Christ with tear-dimmed eyes has read words that led him to forsake father and mother and home and friends for the love of Christ which has come through the reading of the Book.

It is not often that a man is converted by the simple reading of the Bible without help from some other Christian. Usually there is some human agency used. Sometimes, however, the Word, alone bears the message and brings conviction, as was the case with Syngman Rhee. This young Korean patriot was thrown into prison because of political troubles. During days of torture and suffering he came into possession of a New Testament, the reading of which brought light to his soul. Immediately he began to work for others. The jailer was converted and he, too, began to try to bring others to know Christ. The prisoners were formed into Bible classes which were taught by Dr. Rhee. Before his release forty men were brought to the Saviour and made a profession of their faith.

The story of Mr. Yung Tao is another proof of the power of the Word to give new life. This young man was a great philanthropist. For years he interested himself in orphanages, workhouses, and all kinds of charitable institutions. He sought light from the study of the religions known to him. Finding no help he applied himself to the study of the Bible. Soon he concluded that this "heavenly classie" had in it the knowledge he needed. He began to give Testaments to his friends. He bought 5,000 copies, many of them expensively bound. In each one he inserted slips suggesting certain portions to be read. A little later he bought 10,000 copies, saying that this was the first of an order of 50,000 which he intended to distribute. In every Bible he wrote, "Respectfully presented by Yung Tao, who is not a church member."

The desire to know more of the contents of the Book led Mr. Yung Tao to study it with a missionary in Peking. Ere long the patriot became a Christian. As he had given such wide publicity to the statement that he was not a Christian, now he wanted his baptism to be as public as possible. He requested that he be baptized at the time of the American Bible Society Centenary, which was being celebrated at that time. Just before the service he sent his car for the missionary, Dr. Goodrich who was to perform the sacred rite. That afternoon, Yung Tao gave an address before 4,000 people, testifying to the power of Christ to save.

A colporter in Korea was beset by robbers, who ransacked his pack and scattered his possessions around. The colporter began to talk to them and tell them of his wonderful Book. After listening to him for awhile they bought Testaments, gave back the things they had taken, and promised to abandon their calling and begin to live honest lives.

A young Frenchman, during the war was approached by a colporter. He had never possessed a Bible but was glad to get one. Later he wrote to the colporter that he had made a profession of his

faith in Christ and expected to enter the Christian ministry.

Bible distribution during the war was fruitful of much good. Sixteen and one-half million copies, in eighty-one different languages were distributed among the troops on the battle front and in the camps. The leading officers of the army commended the Bible to the boys believing that it would help them in character and conduct.

Soldiers invariably wanted the little khaki pocket Testament. No doubt these Testaments were read frequently and brought peace to troubled minds. Some who could not read just liked to feel it in their pockets. Thousands of the boys felt as the young Australian, whose life had been changed by the reading of the Book, who said as he held up his little Testament, "That was the best chum I had; for it made me understand my duty both to my God and to my fellow-man."

It is impossible to follow the Bibles that were given to the men of non-Christian lands but the prayers of God's people should continue for these who have received the message, that they may find Christ, mighty to save.

Space forbids telling of the work in our own land, among the colored people, the foreigners, in mining camps, in manufacturing centers and of the great and needy work in the West Indies, Mexico, Panama, Central America and South America.

Non-Christian peoples of the world are awakening today as never before. They stretch out appealing hands to Great Britain and America for help. They want the things that have made our nations great. It is a time of opportunity for carrying out Christ's command to give the Gospel to every creature. This commission of Christ can be most effectively carried out by giving to every people the Word of God in their own tongue.

"The outstanding feature of the whole convention, however, was the impression made upon the people of Japan.

"The convention was a revelation and a proof of the interest that Christianity has aroused. To see long lines of Japanese standing before the building, waiting their turn for admission long before the opening of the doors; to see them stand with the same reverence as their Western brothers while the Hallelujah Chorus was being rendered; to find them watching in breathless interest the scenes in the pageants showing the nations of the earth coming to pay homage at the foot of the Cross; to hear them applaud the declarations made by some speakers that Japan is rapidly taking her place among the Christian nations, these were the proofs that Christianity is coming to its own."

—From American Bible Society Record.

ELECTRIC SIGN OVER THE PLATFORM
World's Sabbath School Convention

QUESTIONS.

1. When was the British and Foreign Bible Society organized?

2. When was the American Bible Society organized?

3. How many Bibles are distributed by American Bible Society workers every minute of the day?

4. How many Bibles are printed and bound every minute of the working hour of the day?

5. How many volumes are there in an English Braille Bible?

6. How often is a new version of the Bible put out?

7. Where are the headquarters of the American Bible Society?

8. How many copies of the Bible were distributed to the soldiers during the war and in how many languages?

9. Into how many fresh languages was the Bible put from 1914-1918?

10. How many Bibles were distributed in 1919?

"THERE IS BUT ONE BOOK."

(From the last words of Sir Walter Scott.)

Fetch me the Buke, dear Lockhart,
An' gie me ane sweet ward.
What buke? There is nae ither,—
The Life o' th' Incarnate Lord;
I feel the shadows creepin';
My licht's nae burnin' lang,
Sae read frae the blessit Gospels
A bit, chiel, ere I gang;
Fin' whaur He holpit the needy,
His pity wi' His micht!
O, my soul's fair hungry, Lockhart,
For the Livin' Bread, the nicht.

* * *

Read o' the walk tae Emmaus
That long an' tearfu' day,
An lat oor hearts burn, Lockhart,
As we gang the countrie way;
Pluck me ane lily, Lockhart,
A' siller-dew't an' sweet;
I speer the rose o' Sharon,
An' smell the growin' wheat;
Lat's join the throngin', dearie,
An' wait i' the wee bit ships
For the ward' like beads o' honey,
That fa' frae His haly lips.

Hoo sad the Gospels, Lockhart,
Wi' his wand'rin' hameless life!
But there's ane grief fetches comfort,
Ane rest that come o' strife:
Noo tak' me, kin', gude Lockhart,—
Aye tenner-true tae me!—
Oot wi' the dear disciples,
"As far's tae Bethany;"
I sair need rest, belov'd,
An' the licht's a-wearin' dim;
But heaven's nae far fra Bethany,
An' syne I'll be wi' Him.

—AGNES E. MITCHELL.

—From *A Cloud of Witnesses.*

THE CHURCH AND THE COMMUNITY.

CHAPTER 4—"HOMES AND HOUSING."

By Mrs. J. E. Dodds, Omaha, Neb.

OUR author, Mr. Ralph E. Diffendorfer, gives as the aim of this chapter, "To show that it is the privilege and obligation of the church to provide a happy and wholesome home life for every man, woman, and child in the community." The subject of the chapter is "Homes and Housing."

Homes, houses, family,—what are they? The dictionary defines them as: Home: one's fixed place of abode, the dwelling place of a person and his family. Housing: the act of providing with a house or shelter. Family: a number of persons dwelling in or regarded as living in one house.

Do these definitions convey to our minds the true value of a home, a house, a family, as we think of them in relation to our friends, to the community in which we live, or to society at large? No. These definitions speak to our consciousness of the material only. They do not convey any sense of the spiritual without which there is no real home or family. These three words, while varying somewhat in meaning, are bound together in our thought and consciousness in the one word home. We can not separate the family from a home nor a home from a house.

Not all factors of society are agreed, however, as to the value of the home as the family institution. Our text says, "On the one side, there are persons who look upon the family as an institution ordered of God, and on the other side, are those who look upon the family as the great bar to a more perfect race and a finer sense of civic responsibility." This article will be based upon the former opinion.

The Home a Social Institution.

The Christian attitude toward the home is that it seeks to promote all that is best and noblest in domestic life and that the home is important both to individual and social progress. Social progress is not found in any marked degree in countries where home life and training are not based on the teachings of Christ. Civilization has failed where the Christian home and Christian training have not preceded it.

Some are prone to think that because the home is changing,—becoming more social,—more democratic, that it is losing its individuality and that its Christian character is endangered. The idea of the home has changed. However, we still look to the home as the foundation of society, although it is becoming more and more a member of a great social organization. "Because social experience begins with the mother and with the family in the home," our author says, "it is necessary that it be given the central place in the development of a Christian social program."

The Christian Home and Its Influence.

The church is the chief representative and promoter of Christian character, and as such, seeks to establish and protect the interests of home life. It accomplishes this, through the pastor and his helpers, by encouraging and promoting the fundamental principles of family relationship: namely, marriage, home, Christian training in the home, and respect and obedience to parents and to civic and national authority. The pastor has not only been the promoter of family good, but has often been the preventer of family disaster.

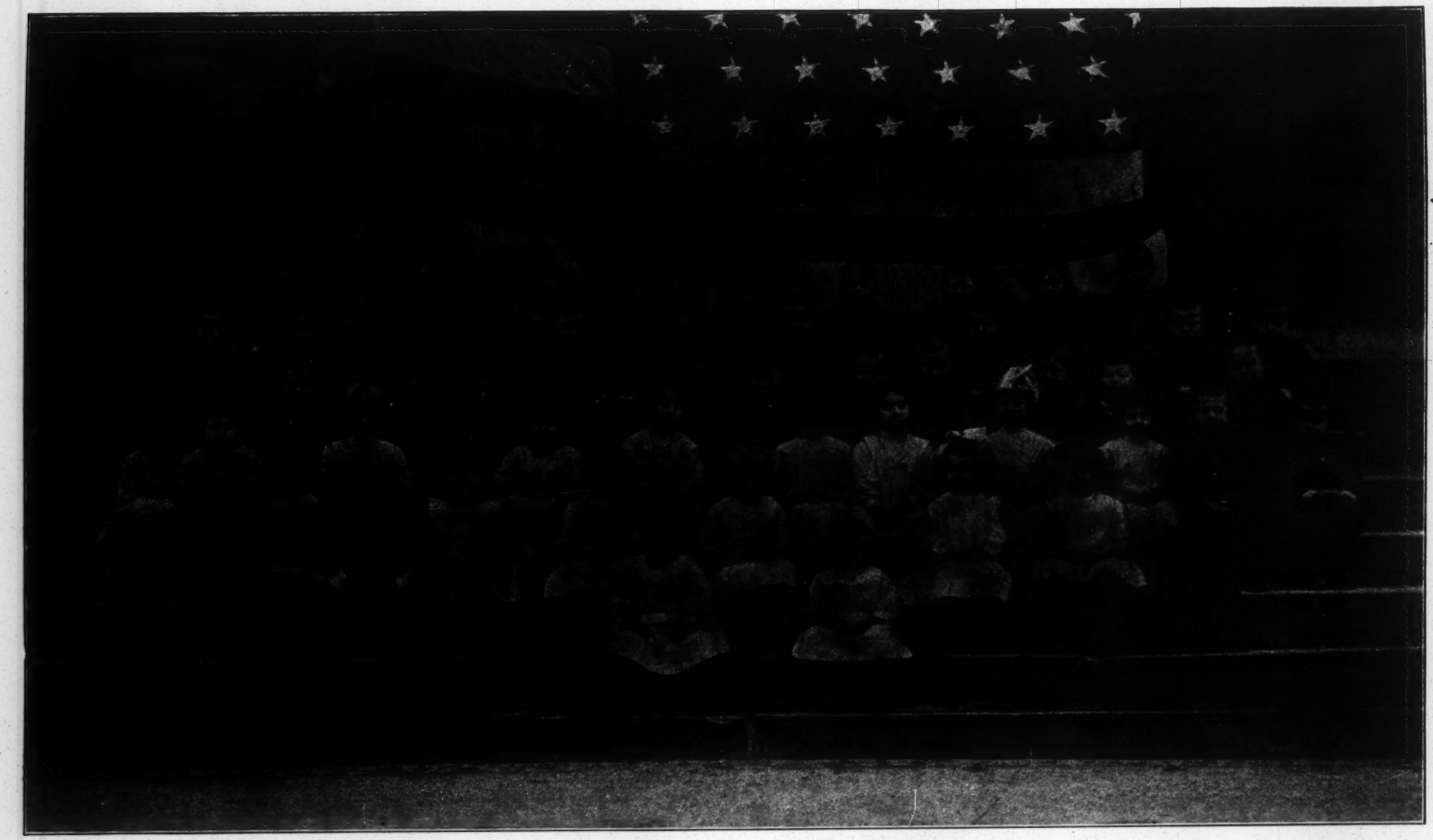
For generations Christian teachers have emphasized the fact that it is through home training that character is built: that if we hope to develop Christian citizens we must have Christian training in the home. The one new factor to be taken into consideration is that to do this most effectively the physical as well as the spiritual condition of the home must be right. Just as the moral agencies have failed to recognize that there can be no true or lasting cure for social evils without Christian influence and training, just so the church has failed, in the past, to fully recognize the important part that physical comfort has in Christian character building.

What we need most is a combination of the physical and spiritual welfare of men and women,—an opportunity for every man, woman, and child to live under physical conditions that are conducive to health and happiness; thus providing a physical atmosphere in which the soul life can flourish.

Whether conscious or unconscious, there is undoubtedly a sentiment which centers around the home. Homes mean an attachment to locality, a vital interest in the community, and, most of all, a sense of security and permanency which is essential to home training and Christian influence. We believe, however, that the solution of the housing problem (so much a vital part of the home) rests neither in sentiment alone, not in unqualified business sense, but in the mixture of these essential qualities which will provide a human and workable plan. Noble Foster Hoggson says, "Man is a sentimental animal and any effort that is not predicated upon the fact that normal man is, at the bottom, a lover of beauty, is as sure to fail as one that compels or permits six men to sleep where one man should." To men who are looking forward and planning for a more efficient and beautiful America, the housing problem comes not only as a challenge to their sound judgment but as an appeal to their idealism.

The British have led the way in the solution of the housing problem. They provide a dwelling that combines comfort with space and coziness, realizing that these have an unconscious influence upon the working man and his family. America is as yet in her infancy in providing suitable homes for the laboring classes. We are excusing ourselves and trying to justify conditions by saying that bad housing and unsatisfactory industrial conditions have been created by the war. Bad housing and the present unsatisfactory industrial conditions have not been created by the war. These problems are old and existed long before the war. However, because of the war, they have been aggravated and forced upon our attention. They have become more pronounced and are more open to the public gaze.

Manufacturers have been driven to see that good housing accompanied by social organization is essential to securing efficiency and contentment. The government has also been led to recognize that the manufacturers have a distinct responsibility in providing the facilities to obtain this efficiency and contentment. What has been true of all reforms in our country is still true, that not until the commercial value of a reform is brought to bear upon a problem do we get any action outside the church. As a people, we have lost our sense of idealism, or rather we have failed to create or encourage this sense. Here is an opportunity for parents to promote and keep alive Christian idealism in the home that it may later permeate the social atmosphere of the church and still



OHIO SOLDIERS' AND SAILORS' ORPHANS' HOME. "THE BABIES."

Located at Xenia, Ohio, this institution has made a home and educated the orphans of the soldiers of the Civil, Spanish-American Wars, enlisting in Ohio regiments. It is noted for its beneficient and home training for the children.—Editor.

OHIO SOLDIERS' AND SAILORS' ORPHANS' HOME. LOCATED AT XENIA, OHIO.

This picture shows the girls of this institution. Everything possible is done by the State of Ohio for the care and education of these children. The surroundings of this large institution are most beautiful.—Editor.

later the community and nation. This, we believe, can be done by making religion an integral part of the family. But, how can this be done?

Some churches have organized "Home Makers Clubs" whose business it is to give information and suggestions to home makers especially along the lines of the physical, moral, and religious training of children. From the Biblical World, under "Church and the World," we quote this splendid article:

"How can religion be made an integral part of the family? The Hebrews answered the question by making God a regular member of the family life. Even though they included many primitive and unsophisticated elements of their religious living, the fact that God was present not only on special occasions but in the regular family and group life is significant. Their religious ritual got its start that way. We need remember that God is as much concerned about the furniture, books, pictures, wages, and other factors of the home as He is concerned about the wedding, blessing and the ordinance of baptism. God is a partner in the new home. On such a basis it would seem that the family prayers would be easy to have. While the Pilgrim Fathers were undoubtedly sincere in their perfunctory family worship, it was difficult for the children to get much out of it. We are now looking for democracy in these family aspirations. It is quickened by verbal prayer and Bible reading. It is enhanced by introducing a religious spirit into the family plans in which all have a say and a share. Around the fireside the family group settle matters that have to do with school, college, furniture and what not. Each makes his own little sacrifice in regard to the things to be gotten.

The next step is the transfer of these family social attitudes to the larger Christian social relations of the world. The wise parent will have been taking care of this transfer all along the line. He will have so related the home to the school, the playground, the Sabbath School, the church, the city, the state, nation, and world as to make it perfectly natural for the children to pass into young manhood and womanhood with a growing consciousness that the matter of clean politics, city sanitation and housing, public parks, recreation, good roads, free libraries, proper labor conditions, internationalism, and a hundred other things are simply home problems in a larger sense. And in reference to these important matters the children will have become habitually social-minded so that partly by force of habit their support will always go to the best interest of all concerned. Thus the family fire-side will throw a gleam of Christian idealism around the world.

We have tried ecclesiastical and other erroneous ways for two thousand years. May we not, with renewed confidence, try to realize the Master's goal of familyizing the world by a more normal and promising religious program?"

If such a program could be inaugurated in every home, there would be no need, in this article, to mention *dangers that threaten the American home.*

There would not be that lack of respect for the church and religion. There would not be that selfish indulgence of parents toward children. There would not be that lack of respect and obedience of children toward parents nor of regard for law and authority. There would not be that lack of sympathy that is often so manifest between parents and children.

The home would be a permanent

establishment, a dwelling place for the family, rather than a shifting institution where a man and woman are willing to live in a few rooms without children that they may indulge themselves in pleasant and extravagant living. The home would be a place where boys and girls alike are trained in the things pertaining to wifehood and manhood, wholesome sex life, and the problems of establishing and maintaining a home. The home would be a place where young men and young women of like habits and tastes and education could meet and form life companionships and ties, and afterwards go out to establish like homes where the same spirit of Christian companionship, thrift, and co-operation would be an uplifting influence in the community.

Home Substitutes.

There are thousands of young men and women in our cities today who, of necessity, are living outside of homes. It is, therefore, the duty of the church to help furnish suitable homes for these vast numbers. If we could but catch the same vision for our Lord and Master that we did for our government during the war, the first great step in "Home Substitute Work" would be taken, and thousands of rooms in Christian homes that are now empty would be thrown open to young men and women who are coming to our cities seeking education and employment.

Many of these young men and women come from Christian homes, are loyal to church, and have been serving faithfully at home, but because of environment drift away from the church entirely where contact with a Christian home would have kept them in the church and have saved them for service.

Enough can not be said in praise of the Christian church at work in the Y. M. C. A., the Y. W. C. A., the Christian Social Settlement, the Institutional Church, and other like organizations. It is the best exhibition and vindication of Christianity's function, but we believe there is still a greater work to be done by the church in the community in which it is located through community organization. This may be done through bodies already organized or through a Community Center or the church may serve as the center of all activities. Such centers are valuable for educational and recreational purposes as well as to provide rooms for special cases of emergency. Especially are such centers helpful in the foreign settlements. Here children may be trained for home service, young people find a common meeting place, and mothers find a solution for many difficult problems. Our textbook speaks of one Community Center in which the land-ladies of the lodging houses were formed into a guild for the purpose of winning them and helping them to meet their problems. In many of these districts inadequate housing makes family life almost impossible. Here is an opportunity for the church to come in contact with conditions as they are and insist that decent living conditions be established and maintained. Otherwise there can be no family unity, no social discipline without which there can be no sound national life or policy.

The Church's Opportunity to Help Improve Housing and Industrial Conditions in the United States.

Hugh Black says, "In the face of the great changes in our time, the church as a whole is timid and conservative. The church can only survive and play its part by understanding the world of modern life and by meeting its needs." In the American Journal of Sociology,

we have this statement, "The fact that American Christianity today has the most capable mechanism ever within human control for registering the heart beats of humanity, lays upon American Christians the most authentic duty ever chartered. Will the Christians in America abandon the world to its fate, will they shirk responsibility, or will they recognize their calling, accept the mandate to carry Christianity, with all it may involve, into settlement of those issues of economic righteousness which stands between our generation and the Kingdom of God? The world situation never more plainly needed Christianity. Christianity never more plainly suited the world's needs."

The church today has a bigger task than she has ever had before, and she must have new machinery to meet the new needs. The church need not cease to do what she has been doing, for this new work has a vital connection with the old, but she can not do the new work with old machinery unless it will serve new needs. We must form new plans, adopt new methods, provide new equipment. Many men and women of the church who were engaged in welfare work during the war, find no place now to work in the church because they demand different methods and programs from those of pre-war times. In welfare work there is a direct connection between problem and solution that is often wanting in religious work. The time has come, we believe, for the church to assume a more positive attitude toward social problems and movements. What we need is a spirit of co-operation and service, a mutual Christian charity, courteous Christian men living and working together to make the church serve the needs of the world. Let us hold fast to the spirit of love and devotion and service found in the New Testament, but let us put it in practical concrete form that can be understood by the great mass of the people today. Good homes, good schools, etc., is a language of love that all people understand.

What has the church to do with the housing problem? The church can not go into the real estate business. The church can not control wages. No. But the church might suggest and work for a co-partnership plan of housing which would create a sense of neighborhood pride and responsibility. The church could investigate and know the living conditions of the poor and educate the public as to conditions and needs before there is strife. The church could become a teaching institution making the religious training of its youth its first care and obligation thus infusing the Christian view-point into social life. It could plan for the leisure time of its young people, not leaving the entertainment and recreational activities of the community in the hands of people whose sole interest is separating people from their money regardless of their influence on human character.

Conditions as well as people must be changed and this is an inseparable part of the task of the church. Jack London says, "Men can not be worked worse than a horse is worked, be housed and fed as a pig is housed and fed, and at the same time have clean and wholesome ideals and aspiration. For right character and conduct, right conditions must be created." The church is the greatest single agent in binding up the wounds of suffering humanity and ought to be willing to pay the price of an accurate knowledge of conditions and methods of relief. The church which prays like the little girl at night: "And I saw a poor blind ragged man on the street in the

storm, but it is none of our business, is it God?" has no mandate for the masses in this day of grace and want. The main business of the church is to bring to life a Christian in every man and woman, and help them to visualize economic righteousness.

Surely it may be expected of the church to bring a weight of influence to bear upon these problems that will turn the scales in the direction of justice, brotherhood, human welfare and progress. Christ came that men might have life and have it abundantly. It is for the church to see that they have it.

"The legend goes that in and around the year 1000 A. D. the world was inspired with a wave of religious fervor and clothed itself in a white mantle of churches. What splendid material it would be for the new history, if, without waiting for the year 2000 to dawn the world should awake to another sort of enthusiasm and should undertake to clothe itself with a multitude of new houses, sanitary, comfortable and beautiful,—houses that shall be homes, fit, fine and fair for the new citizens of our new democracy to grow up in."

The editor of the Biblical World says, "What the world needs now is not Jesus the carpenter, not Jesus the teacher, not Jesus the prophet, but Jesus the Savior, with a way of salvation. If salvation be not in His way of love and justice-giving, there is no way of salvation discernible. In a world like ours, it is either Jesus and justice or anarchy and machine guns. We have tried machine guns. Let us now in all seriousness try Jesus Christ."

THE ORPHANS' HOME.

By Mrs. J. N. Smith, Pittsburgh, Pa.

DEAR reader of the Magazine are you interested in the work of the United Presbyterian Women's Association? Are you a member? If you are not, then, this little article is intended to give you an interest, and make you wish you were a member and helper in the work of the only benevolent enterprise of our church in America.

The Association is an incorporated body, under the laws of the State of Pennsylvania. It has been in existence forty-three years. At the suggestion of Dr. James M. Fulton, at that time pastor of the Fourth Church, Allegheny, there was formed an Association of Christian women who in the name of the Lord should "take up" those who had been forsaken by father and mother.

The first work undertaken by the Association was the establishing of an Orphans' Home. And since the day forty-three years ago when the door was opened to the first child the work has gone on without interruption and has grown steadily in the favor of the church, and we can say truly, "Hitherto has the Lord helped us."

The Home is located on West Jefferson Street, North Side, Pittsburgh, Pa., and its Board of Managers consisting of twenty-five women elected annually by the Association are residents of that city. Yet it is by no means a local institution, it belongs to the whole church, its children come from many states and are of different nationalities. In admitting children those of United Presbyterian

parentage have the preference, but no friendless orphan is refused except for lack of room.

The greater number of the children are half orphans and are reclaimed after a time by the one who placed them in the Home. Occasionally it has been ours to care for some child permanently we have been able to place in most excellent Christian homes all such children. Some have been adopted. Others have been indentured until twenty-one years of age. An effort is made to keep in touch with these while in their minority.

ORPHANS' HOME UNDER THE CARE OF THE UNITED PRESBYTERIAN WOMEN'S ASSOCIATION. ORGANIZED 1878.

Through the Big Sister plan organized by our Young Ladies Auxiliary we can also follow other children who have gone out from us at other times.

These young ladies make life in the Home bright and often even gay. If we had space we could tell the story of the Christmas days, with their decorations, their good dinners, their Santa Claus and the many gifts sent in by kind friends. Also we would like to tell you of other holidays when they are taught patriotism and love for their country. The young ladies also have charge of the Junior Missionary Society. The children love their Junior meetings. This year their membership numbers forty-four and of this number twenty-four are Life Members.

The Fifth Church, North Side, is the children's church, and there they attend Sabbath School. All those who are of school age go out to Public School and we often hear them spoken of as children who have been well trained at home. Our school facilities are very satisfactory except during the winter months when the germs of measles, mumps and chicken pox and sometimes the germs of the more serious children's diseases finds us out, then comes the quarantine and all the children are kept at home from school.

This problem has been solved recently by having a teacher come in at such times. Her coming serves the double purpose of providing work for restless hands and minds as well as keeping up the grades.

If our children are sick the milder cases are cared for in our own infirmary, a competent physician giving his services free of charge; any seriously ill are

cared for most tenderly and efficiently in Columbia Hospital.

Forty-three years bring changes. Many of our faithful workers have been called to their reward. Our first children have homes of their own. Some of our boys served in the World War. All of them we believe remember kindly the haven that sheltered them in their time of need. The Home has served its purpose well in the past but some of us are longing for a new Home. We lack modern equipment, we lack room to care for a greater number of children. In these days when there are new and better ideas of sanitation, the authorities that be have set a limit to our number, arguing that every individual has an inalienable right to so many cubic feet of air. We hope the day is not far distant when we shall be able to build a Home out a little from the congested district of the city; out where we shall have room to expand, out where the air will be pure, where there will be trees and grass, instead of a brick pavement, and in our dreams we even plant a vegetable garden.

Our Orphans' Home has had many, many kind friends in the past who have contributed generously to its support. It has a host of friends today and we have no fear for the future.

ORPHANS' HOME CHILDREN AT PLAY.

The best literature of thirty centuries is to be found in the Bible. Warriors have fought for it; martyrs have died for it. The sacred books of the Christian, Mohammedan, and the works of the philosophers have stolen its brightest gems. It fired the eloquence of an Akiba and a Chrysostom, "upon whose lips the bees settled and left their honey there." It suggested the divine poems of Halevi, Racine, and Milton. It awoke the intrepid genius of Maimonides, Spinoza, and Mendelssohn. It inspired the pictures of Raphael, the sculptures of Angelo, the music of Mendelssohn, Meyerbeer, Handel. This Book has destroyed tyranny.—RABBI J. LEONARD LEVY.

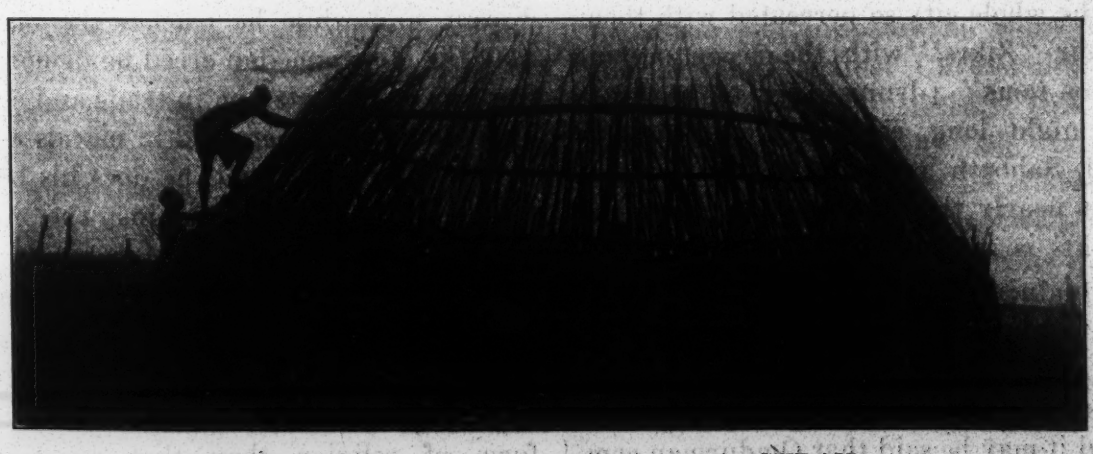
OMDURMAN--A CHALLENGE TO FAITH.

By Rev. G. A. Sowash, Missionary to the Sudan.

OMDURMAN! What memories surge through the mind at the mention of that word! Memories of oppression, of cruelty, of slavery, of war, of famine, of pestilence, of death. In sight of this place occurred the sadest tragedy of the century. The massacre of General Gordon. Here for ten awful years the Khalifa held sway and into this place he gathered the Sudanese in thousands from all parts of the country until Omdurman at one time contained probably three quarters of a million inhabitants, thus forming the largest city in Africa at the time, and as the seat of the Dervish power it became a real challenge to faith, yes the faith of the British Empire, and many there were in the days of Gladstone who had not the faith to accept the challenge thrown down by the Dervish leader with the result that the Empire lost one of her most illustrious sons, and permitted the establishment of the Khalif and his reign of terror. Here was a unique city for the 19th century. Here reigned one who professedly received his power from the Divine hand and was accountable to none. Here was a city, the largest of a continent with but one religion. It is extremely doubtful if there was a single inhabitant who did not profess Mohammedanism, at least outwardly, because to profess any other was death.

Here Abdullahi, the Khalifa established himself and thought to defy the world, and he did so for more than ten years, destroying two armies sent against him from Egypt and one or two from Abyssinia. From Omdurman as a center the greater part of the Sudan was devastated and desolated, many places being left without inhabitant and in ruins. By this wholesale destruction of life and property, thus leaving large tracts of the country uncultivated Omdurman itself was finally threatened with famine.

During all these years the faith of the British people was slowly reviving. The tragic death of Gordon had stirred them to the depths and at last the challenge of the Khalifa was accepted and the victorious army of Lord Kitchener began its march through the desert. Difficulties were encountered and overcome, hardships were manfully endured, the river was bridged, the desert was conquered, wells were sunk but faith was never lost until the Dervish army was



BUILDING THE NATIVE HUTS IN THE SUDAN.

vanquished and the proud leader bit the dust and the Sudan was redeemed from the power of the tyrant as we trust forever.

But what of Omdurman now? Is it still a challenge to faith? Yes. No longer to the military power of the British nation but it is still a challenge to the faith of the Christian world. It is still the third or fourth city in the Nile Valley and it is still almost wholly Moslem. It has been said that there are three great centers in the Moslem world: Mecca, the religious; Constantinople, the political; and Cairo, the literary center; to this I would venture to add Omdurman, the Dervish center. It is true that there are various Dervish sects in other Moslem centers but in no other is the whole city so perceated with them. Their "Zikrs" with the accompanying "tom-toms" (drums) are to be heard all night long, especially on Thursday and Sabbath nights. It may be said that nearly the whole city on those two nights is given up to the "Zikr."

THE HOME OF SUDANESE COMPLETED.

Omdurman is the Moslem center in the Sudan, just as Cairo is in Egypt. As the Moslem here thinks so he will think throughout the entire Sudan. Indeed it may be said that Omdurman combines the three great characteristics of the three great centers of Moslem influence. It is at once the political, the religious and the literary center for the Sudan. In all of these senses, especially the first mentioned, to a lesser degree to be sure, but just the same it is *The Center*. From this point radiate the influences which mold the thought and character of the rising generations of Mohammedans. From this center goes out the Moslem trader to every corner of the country. He does not leave his religion behind him as the vast majority of those known as Christians do, but he carries it with him and demonstrates, outwardly, five times a day that he is a believer in Islam. In one hand he carries his barter and in the other the Koran, and while he teaches the black man the Mohammedan creed he demoralizes him and cheats him in trade and corrupts him in manners and in morals and he does more than that, he does his best to set the poor native against the missionary of the Cross.

It is frequently said, and by some noted writers, that Islam is a stepping stone toward Christianity. No one will deny that Mohammedanism is a higher form of religion than that practiced

among most of the heathen tribes, and heathen nations, but that it is a stepping stone toward the Cross of Jesus Christ cannot be proven. I have never seen an advocate of this theory produce a single example to substantiate his theory, and I do not believe there has ever been one or ever will be. Will any man dare to say that the inhabitants of the Arabian peninsula, who were originally worshippers of idols, are any nearer Christianity because they have been Mohammedans for over 1800 years, or that the wild tribes of the Sahara Desert are in any way prepared for Christianity by

But alas! for the theory. It is theory only. The very contrary is nearer the fact. It is the opinion of the writer that nothing so hinders the spread of Christianity among formerly pagan tribes as their conversion to Mohammedanism. They are thus doubly steeled against it.

Omdurman is a city where the great mass of the population are descendants of pagan ancestors, many of whom were forcibly brought to this part of the Sudan, thousands of them as slaves, and probably the greater part of them were made Mohammedans by force, but they

THE ARAB TRADER—FAR FROM BEING A STEPPING STONE TO CHRISTIANITY.

their 1000 years schooling in the doctrines of the great Prophet of Arabia, or the fierce fanatics of Afghanistan and Beluchestan; are they any more disposed or more favorably disposed toward the Christian and his Christ now than they were as heathen? By no means. Let no man be deceived by such theory. Would that it were so. Then this world would be much nearer evangelized than it is. If such were the case let us not oppose the Arab trader, unscrupulous though he may be, but rather bid him God speed as he goes forth throughout Africa to disseminate his religion.

are no nearer Christianity for that reason. The great mass of them know little or nothing of the Mohammedan doctrine but no more firm believers in Mohammedanism and probably no more prejudiced minds against Christianity are to be found outside Mecca. This has come about largely by the intense hatred displayed against the Christian belief on the part of those who have been teachers of the Koran. One might expect from such a background intense fanaticism, but such is not the case especially among the real Sudanese as distinguished from the Arab tribes, but that these blacks are any nearer Chris-

tianity than they were as pagans is far from the case. But not only is this solid rock of Mohammedanism to be faced in this old city but there is the unbelief and the immoral lives and the dishonest practices on the part of those of the so-called Christian races.

Time and again are we told by such people that it is a waste of time and thought and energy and money and that we might be better employed than to try to do anything with such people. The Government employee, the merchant, the Jew, the Copt, the Armenian, the Syrian and even some of our own evangelical Egyptians disbelieve in the power of God to save the Moslem, and not only make no effort to save him, but only too often do not want him saved.

With such a situation before us is not Omdurman a Challenge to Faith? Are we not here and now face to face with the impossible? "Who is sufficient for these things?" Let the same voice which answered Paul, answer now. "My grace is sufficient for thee." "My strength is made perfect in weakness." Let us listen to the words of Jehovah himself concerning himself as He communed with Abraham under the oaks of Mamre concerning the unbelief of Sarah. "And Jehovah said unto Abraham is anything too hard for Jehovah?"

Young men and young women here is a challenge for you worthy of the deepest thought, the greatest effort, the most sanctified pocket-book, and the most dedicated life. There are many souls in this wicked city waiting for the light you can bring. The Challenge is before you. Will you take it up in the name of Jesus Christ with the faith that removes mountains? Are you a doubter in His power to turn the hearts of these thousands to Himself? Then take your place behind the door with doubting Sarah and thus make room for those with the vision and the faith through which God accomplishes His purposes. May it be said of you as it is written of the Father of the Faithful: "And Abraham believed God," even in the face of the impossible, and through him God performed the impossible, for "With God all things are possible." Gen. 18:1-15.

OMDURMAN SCHOOL FOR BOYS.

Our largest work in Omdurman is the School for Boys. It has no advanced classes because there is no room and equipment. Our plans under the New World Movement are for extension and expansion both. The enrollment last year reached 130, of whom 58 were Moslems, 56 Copts, 13 Protestants, 2 Roman Catholics and 1 a Jew. The daily attendance averaged about seventy-five. The standard of work was raised and the tuitions received amounted to $309.12, a larger total than in any previous year. But our schools are not measured by attendance nor income. They are important because they are real evangelistic agents. The day's work is begun with singing and prayer, and every boy is required to have a Bible lesson every day. Who can predict what may result? The Sudanese are alive to the advantages of education, and other sections of the city are asking for schools. The Government schools are distinctly Moslem, though their equipment is good and their teaching staff alert. We must improve to hold our boys. The day of our opportunity is here.

—From Foreign Mission Hand Book, 1921.

BIBLE MISSION WORK AMONG RETURNING IMMIGRANTS.

By W. H. Morse, M. D., The Rose Memorial, Hartford, Conn.

THE Bible Mission work is just what its name indicates—Bible Mission work. It is the exercise of the mission of the Bible where such a mission is needed especially. This special need is where our Bible is kept out of the hands of the people by a mistaken policy. That policy obtains in countries where the predominant religion is Roman Catholic, and where the free circulation of our Bible is inimical to that which that religion ordains and practices. Italy, Spain, Portugal, Austria and Hungary are such countries. In them, because of this policy, there is a famine of the Word.

The Bible Societies have been at work in these countries for years, and in spite of the fact that the Pope has denounced them as a pest, and done his best to keep them out. They are still at work, and blessed therein. They do Bible mission work. They also work, in this country, among those who emigrate from these countries. The emigrants are welcomed with the Bible in their own language as they land on our shores, and all through the United States and Canada, wherever the American Bible Society is in action, particular pains is taken to reach these new Americans. This, also, is Bible mission work.

In comparatively recent times the work took on the phase which is now so well known as Bible Mission work. It was found that the majority of the emigrants who come from the Roman Catholic (and Greek Catholic) countries come to better their condition, but that a very large percentage of these return to the homelands after doing so (financially, of course). Some go back to remain permanently, and some for a visit. And whenever they do so, and reach their native soil, they find their relatives and friends intensely interested in all that they tell about and bring from "that America."

This led to the Mission idea. Those who returned carrying the "American" Bibles found that the books were regarded with particular interest, and when this was told in this country, the idea developed. Why could not the returning emigrants be missionaries to their old countries by carrying thither our Bible in their own language? They were all perfectly willing to be thus equipped. Few were Protestants, and many were illiterate. Moreover, the priests here and at home would oppose the plan strenuously, and to the extent, in all too many instances, of destroying the "pernicious" books. And yet—why not?

I do not argue to myself that I originated the idea. It came to others, as well. I was secretary of the Union County (New Jersey) Bible Society, the field of which was at New York's back door, where the emigrants came by hordes. Among the places colonized was Kenilworth (New Orange), and as that was "the town without a church" that Edward Everett Hale told the world about, I felt it duty to open a mission there. It was blessed, and when some of the Italians went home from there, carrying the Word, and when later I knew that it was used to advantage, I started in to undertake the Bible Mission work.

At once I found out three things about it. The returning migrants were only too glad to take a supply of Scriptures, and to give it out over-seas. The Roman

Catholics were opposed to having them do so. But, best of all, there were those among our best Protestants who gave the work God-speed. I want to give especial emphasis to the encouragement given by a noble United Presbyterian woman, Miss Fanny H. Williams, of Salem, N. Y., who had already thought of the same plan, and who, up to the time of her death, entered into it with splendid zeal and with such enterprise as to deserve the foremost credit.

Among those who at once signified approval of the work were men like John H. Converse, Bishop William Burt, Bishop Doane, Hon. Cortlandt Parker, Hon. W. P. Dilligham, Hon. George F. Edmunds, Hon. John D. Long, John C. Havemeyer, Rev. Washington Gladden, D. H. Burrill, Charles Lockhart, and many others. Some things that they have had to say in commendation may be of interest.

"With all my heart I approve the work you are doing in giving to the Italians returning to Italy the Word of God in their own language. I wish a copy could be put into the hands of every Italian who can read, whether converted or no. May God's richest blessings attend you in your work, and make His Word the power unto salvation for many. Many times L have witnessed beneficial results from the Bible Mission."—Bishop William Burt, the veteran missionary in Rome, Italy.

"The scheme of making converted Italians colporteurs is a stroke of Christian genius, in every way commendable. When the nation sent food to starving Ireland, the Christian world said, 'Well done!' When our people gave the Italians the Bread of Life, and send it by those that know its virtues, and themselves live, God helping, under it, what can be said except that it is a grander work, a mission such as Paul and Peter would have applauded, in unison with their work and their principles? God be thanked that He put into your minds and hearts such a more than charity. Our Bishop is much interested, and approves of giving Italian books to departing sons of Italy."—Hon. Cortlandt Parker, Vice Pres. of the American Bible Society.

"It is a very good work. It seems to me you are doing absolutely the right thing."—Bishop William C. Doane, Vice Pres. Domestic and Foreign Missionary Society.

"It is encouraging that your Society for the distribution of literature to the Italians and other foreign workmen has been able to accomplish so much, and to win the attention and respect of these foreigners. I am glad that the work has been so successful."—John H. Converse, the eminent Presbyterian layman.

"The work you are engaged in is certainly a most interesting and commendable one, and I wish you all success in the conduct of it. The necessity of securing statistics concerning outgoing aliens is a most important one, and I believe that it will have considerable effect in setting the emmigration problem at rights before the people."—Hon. W. P. Dillingham, U. S. Senator, Author of Immigration Law.

"I entirely agree with Senator Dillingham that your work is most commendable, and I earnestly hope that every returning Italian may take with him or her a copy of the Bible in the Italian language. Your work is among the best that can be done in the great cause of all that the New Testament teaches."—Hon. George F. Edmunds, America's leading Constitutional lawyer.

Thus encouraged, the work has gone on, and principally among the Italians. There are some four or five hundred Italian Protestant churches and missions in this country, and as far as can be done, when their members "go over home," they are equipped with a supply of Scriptures. In addition to these, any and all others who leave are also equipped in like manner, no matter who or what they are, and our Lord is to be trusted to give His Word free course in

war-torn and priest-ridden countries where it is so much needed.

Obviously, any one can do the work. It is done by many in all denominations. Whenever and wherever Christians with missionary interest realize the famine of the Word in the Roman Catholic countries, and where such know of emigrants returning thither, it is their privilege to equip them with a supply of Scriptures. It is a work that is being wonderfully blessed, and must continue. I want to encourage as many as possible to undertake it. I only wish that every returning migrant might be supplied, especially now that so many are going.

It is a Nehemiah 8:10 work, of "sending portions to those for whom none are prepared." And that which we send is that which has been well called "the full portion of earth's most valuable treasure," to those who are deprived of it. The Scriptures are readily obtainable. The prices are not large. The books may be obtained here, or they can be had at Rome, Madrid, Lisbon, Vienna, from the Bible Society depots there.

Wonderful are the blessings given the work. The returning ones inspire others with their interest, and missions are established, and existing missions and churches are fertilized. If, as sometimes happens, the priests get hold of the books and destroy them, that provokes to a still larger interest. I firmly believe that every Scripture sent into the famine-stricken lands will in some way be blessed. We would not send missionaries to those lands, and so God brings the emigrants here that we may give them the Word, and by them send it there, making them our missionaries, and the Bible our missionary.

FOREIGN MISSIONS CONFERENCE AT GARDEN CITY, 1921.

By Miss Anna A. Milligan, Philadelphia, Pa.

WHEN co-operation seemed destined to collapse and when union movements were tumbling all around, the interboard Foreign Missions Conference, that has been serving all foreign boards for so many years, met at Garden City, January 18-20, 1921, with a larger enrollment than ever before. A much increased budget was proposed in view of its greatly expanding operations.

This conference has been in existence for twenty-eight years, increasing in usefulness with every year that passes. It is composed of accredited delegates of foreign mission boards and agencies. The representation is based upon the foreign mission receipts, not membership of the denomination. Its work is carried on by committees and departments, such as the Committee of Reference and Counsel, The Research Library, The Statistical Bureau, and The Board of Missionary Preparation. From time to time special service is rendered, this being not infrequently in co-operation with similar conferences of other lands.

The International Review of Missions of April, 1920, says:

"The Conference of Missionary Societies in Great Britain and Ireland has through its executive been able to contribute to the solution of problems and the safe-guarding of missionary interests in delicate questions between missions and governments. These have arisen in

increasing numbers during the war. It is universally recognized that only in co-operation can the situation be adequately faced. This magazine has published outstanding illustrations of the necessity for such corporate action, and the readiness of the authorities to respond to a united and well-considered approach.

"The Foreign Missions Conference of North America has, like the British conference, strengthened its hold during the war. It, too, has rendered service in questions arising between missions and governments and has responded to claims on behalf of missions disrupted by the war. In 1915 the Conference was established in commodious headquarters in New York; in 1917 the Committee of Reference and Counsel, which is the mainspring of the Conference, was incorporated, thereby acquiring power to hold real or personal estate. A secretary to the Committee was appointed in 1918. Various important conferences, such as that in November, 1917, on 'The Christian Occupation of Africa,' have been held and extensive co-operative work on behalf of needy mission fields in South America has developed."

As an illustration of the service being rendered by the Conference through the Secretary of the Committee of Reference and Counsel, this fact was stated in one of the sessions:

Many boards are carrying on work in foreign lands under control of European powers. Since 1914 permission to enter these countries must be secured for each individual missionary.

For instance, in the case of India, the applications were first handled by the British Embassy in Washington, D. C. Afterwards they were handled by the British Consul General in New York, and then by the British Passport Control Officer in New York. A separate application in triplicate was made out for each individual, countersigned by the secretary of the board, the investigation of the individual being taken care of by the British officials. After the investigation was completed in this country, the application papers were referred to the foreign office in London, and they in turn referred them to the India office. The application was returned by the same route. This all required from six to eight months before the actual permit was received by the mission board making the application.

The present arrangement for India is that the applications are filed in duplicate with the secretary of the Committee of Reference and Counsel. Of course they are certified to by the secretaries of the mission boards that have been accepted by the British Government. The stamp of approval by the secretary of the Committee of Reference and Counsel is all that is necessary now to secure the permission to enter India.

The arrangement that is now in effect will save time in getting the missionaries to the fields and long delays in knowing just when the missionaries will leave for the fields. This one particular part of the work is worth all the expenditure of the various boards connected with the Committee of Reference and Counsel.

It is not generally known that foreign missionary interests have been served by the "Continuation Committee of the Edinburgh Conference" since 1910. The war made the effectiveness of that Committee impossible. So an "Emergency Committee" was named to succeed it. This Committee did tremendous service at the Peace Conference in securing from the Powers a large measure of religious liberty in mission lands, and in conserving foreign mission property of

enemy nations for foreign mission interests. There were many other valuable services rendered, but these two were worth all the effort they cost. The second alone was worth financially all that our Foreign Missions Conference has cost the churches through all the years of its existence.

As the other two committees have discontinued their activities, it is now thought wise to bring into existence an international missionary committee to serve these international missionary interests and relationships.

Mr. Oldham, of Great Britain, who served as secretary of the Edinburg Conference in 1910, and who has since served as the executive officer of the Emergency Committee, came from Scotland and spoke at the Garden City conference. While he is in this country it is hoped the organization may be effected. Members of the Foreign Missions Conference of United States and Canada were named to act on this committee. It was a great delight to the members of the conference to see and hear Mr. Oldham again, this year, because of the pleasant experiences of his visit a year ago. He was accompanied by his wife and secretary, as in the former visit.

The statement that heroic efforts must be made to save the Missionary Review of the World to the churches came as a shock to the conference. Few indeed realized that there was any critical situation with reference to its publication. Four and a half years ago it was taken over from private ownership by a group of men and women interested in world-wide missions, as a distinctly missionary educational enterprise. Efforts have been made during these years to increase the circulation so that it might be a self-sustaining magazine. But the price of paper and printing and office expenses have increased in so much greater proportion than the subscription list that the Review now faces a possible discontinuation in the near future.

The very statement of the fact brought many spirited and earnest testimonies from the floor of the Conference to the effect that churches could not get on without the help of the Missionary Review of the World. A committee was appointed to serve with the magazine in every effort possible to keep the Review in existence, for the sake of the cause of Christ everywhere. It was agreed that the greatest efforts should be made to increase the number of subscribers and to persuade foreign mission boards to send a copy of the Missionary Review of the World to every mission station under their control.

The boards that are now doing this were three in number, and the United Presbyterian Church was on the list. Surely all those who are interested in the mission cause either at home or abroad realize that it would be nothing short of a calamity if the Missionary Review of the World should be discontinued.

The devotional period was especially helpful. Dr. Barton led the first and Robert T. Wilder, one of the others. Dr. Charles R. Watson was scheduled to conduct the one on Thursday, but he secured the consent of Mr. Oldham to do it in his place. Canon Gould, of Canada, conducted the closing night sessions, all of which were most helpful.

The United Presbyterian representatives were Mrs. Campbell, Mrs. Hill, and Mrs. Wilson of the Women's Board; Dr. Kyle, Mr. Latimer, Dr. Watson, Dr. Anderson, Mr. Taylor and Miss Milligan of the Foreign Board and Mr. Chambers and Mr. Roy from the missionary force.

Of course one of the strongest appeals at the conference was made in behalf of suffering humanity. Much time was given to the presentation of the needs of China, in the present famine distress, and of the Near East Relief in its continued hour of stress and peril. All in attendance were deeply stirred when we were informed that although a committee had been appointed by our President, headed by a man who is one of the most influential officials in one of the largest business corporations in this country, and although extraordinary efforts have been made by this chairman to effect a national organization for relieving the need in China, he has stated to the church people that although he has tried to approach even the Chambers of Commerce in the cities and every kind of relief agency, he has been unable to secure co-operation to an extent that will make it possible for relief to be secured for these people. So he has appealed to the church people. He says if the Christian people of the churches in America do not come to the relief of China at this time, America will utterly fail in answering the call of suffering humanity.

It is a challenge to us and we should regard it as we would regard the same cry from Christ Himself. As was said on the floor of the conference, the only form of the incarnate Christ today to which we can minister is humanity, and it has pleased Him to approach those who call themselves by His name and beg for bread, when He is hungry; to ask for clothing when He is naked and cold. The fact that millions will suffer and die, if we do not respond should stir everyone who is called by His name to do the utmost that can be done.

China Life Saving Stamps are now on sale on a nation wide scale.

The advantage of the stamp idea is, as you no doubt realize, a double one. It not only helps to raise money for the cause, but it advertises widely the urgent need that exists in China today.

Help to create a local demand. Order stamps in any quantity from C. S. Clark, Sales Promotion Manager, American Committee for China Famine Fund, Bible House, Astor Place, New York City.

Buy and Use the Stamps!

Save a Life in China!

Every Minute Counts!

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt.

MEN.

By Rev. James K. Quay, Cairo, Egypt.

I met them one Sabbath evening after I had been in Egypt but a few weeks. They came to the English speaking Christian Endeavor meeting. The rest of us were all either English or Americans while they were Egyptians. There were two of them, clean cut, well dressed intelligent looking young fellows. I think I rather pitied them as I watched them sit through the hour of service. I said to myself, "Poor fellows, they have gotten into this English service by mistake and they can't understand a word of what is going on any more than I could understand a word of their language, but they are too polite to leave."

The minute the service was closed Miss Anna Y. Thompson went to them and shook hands. Then she called me over and introduced me to them. To my surprise they spoke excellent English. Their strange Egyptian names went into one of my ears and out the other like so many empty sounds and it was weeks before they came easily to me. They told us they were law students in the Government School, that they were Mohammedans but that they had very much enjoyed our Christian Endeavor meeting. Then Miss Thompson with her usual thoughtfulness and tact, suggested that possibly these young men might be glad to call on me. The idea had never entered my head, but there wasn't anything else to do but tell them I would be glad to see them.

The very next evening they came. It was during the days of Egypt's first demonstrations for independence and these young fellows were brim full of nationalism while I knew about as much of Egyptian politics as you in America do who are reading this. As I had looked forward to coming to Egypt as a missionary there was one thought that kept continually recurring. It depressed me greatly and robbed me of much of the enthusiasm that a young missionary is always supposed to possess. Where it came from, I don't exactly know, but I had gotten the impression that I was being sent out to work among an utterly run out and decadent race; that the one outstanding defect in the Egyptian's character was his lack of ambition. I had been in Cairo but a few days when this impression received a severe setback. I stood for hours on the sidewalk and watched the nationalist procession go by. For the most part it was composed of young men of just the same type as these I am writing about. They rode in carriages, in wagons, in automobiles. They were waving banners and flags and branches of trees and shouting themselves hoarse as they cried for independence. They reminded me more of a bunch of irresponsible college students celebrating a foot ball victory than anything else. As I watched them go by I said to myself, "Well, I don't know a single thing about the merits of this demonstration for independence, but I do know that these youngsters have something surprisingly like what we in college used to call 'pep'." And now as I talked with these two young men who had come to call, I was more than ever impressed with the fact that whether misdirected or not, the young men of Egypt had ambition. And my next thought was that this ambition and enthusiasm is the thing which the missionary has to capture for Christ if he is going to make his job in Egypt count for anything.

As we talked on they pried me with

countless questions about America—the sky scrapers, the subways, the business opportunities, the politics, the college life, how much it would cost them to get there and whether they could make their own way in school. Then I discovered that they had read some in the New Testament with Dr. Zwemer and that they would also like to study it further. I told them I would be glad to study it with them, "But," I said, "why do you men want to read the New Testament with me?" "Well," they replied, "we believe that Egypt is rapidly coming to a place of prominence among the nations of the world. Many of these nations with whom she will have intercourse are Christian. We think that if we are to play our part as citizens and possibly as future leaders in the nation we should know about Christianity." "Then," I said, "your purpose is to study Christianity in order to broaden your education and your culture." "Yes," they answered, "that is our motive." "You men understand, of course," I said, "that I am here as a missionary because I believe that the great hope for Egypt's future lies in its acceptance of Christianity. Of course, if you study the New Testament with me, I shall not try to force my beliefs upon you, but I want you to understand that while your motive will be to broaden your education, my motive will be to lead you to accept Jesus as the Son of God and your Saviour." "Yes," they answered, "we understand that perfectly and we are willing to come with that understanding."

That was how our class started. Two nights later they came for their first lesson. This was almost a year ago, and they have been coming faithfully one night a week ever since. Soon they brought a friend, another Mohammedan student; then another, and then another, until we had five in the class. They have been as courteous and refined in our home as any young Americans ever were. My wife and I have visited in their homes and have found them places of refinement and culture. The women, of course, were not in evidence, and the homes always lacked the final touch of Christian family life, but their homes are an exhibition of Mohammedanism at its best. We have studied the Gospel of John together, and it has been interesting to watch the changing attitude from that of an attempt at defensive argument to that of genuine interest and an appreciation of the beauty of the life and teachings of Christ.

Now to make a good story of this I ought to tell you that all of these men have become Christians. That is the way it would be in books, but it is not true in real life in the mission field. Men of real character don't change religions so easily. They would make poor Christians if they did. Two of these men have recently gone to Europe to study. They would have gone to America if they could have afforded it, for to the Egyptian, America is a veritable paradise, and for a time "Doctor Wilson," as they called him, was the great Liberator. Another of the men wrote me a letter not long ago in which he said, "I am seeking the truth in religion and desire to follow it even though it may mean giving up my faith in Mohammed." Will they eventually become Christians? I don't know. That all depends upon our faithfulness as missionaries and your faithfulness as intercessors.

I have told you this long story, not because it is particularly interesting but because it will give you an idea of the wonderful opportunity to preach and teach Christ to the young men of this land. These young men of whom I have written are typical of thousands of educated young Egyptians who are willing to study about Christ if we had the teachers. More than any other class in Egypt they hold the destiny of the nation in their hands. You find them for the most part in the large cities such as Cairo, Alexandria, Port Said, Mansura, Tanta and others, where the educational and business opportunities draw them from the country. It is estimated that in Cairo alone there are thirty thousand of them who know how to speak English. The great majority of them have broken with Mohammedanism in everything but name. They will stoutly

maintain that they are Moslems, but they no longer read the Koran nor pray either in the mosque or at home. They say that nationalism is their religion, but in reality they have no religion. They are a restless unsatisfied multitude. When they are not in the office or the schools they walk the streets or sit in the hundreds of coffee shops and drink coffee and smoke cigarettes. As they gradually break with Mohammedanism many of them are acquiring the habit of drink, a custom which until late years was confined solely to "Christians." There are practically no young men's clubs, no athletic organizations, no Y. M. C. A.'s for them. It is a wonderful opportunity for Christianity to meet their need socially and spiritually.

Last week it was my privilege to visit Assiut College for the first time. There I saw the finest thing that our mission has done thus far for the young men of Egypt. I attended chapel exercises, two of them in fact, one in the preparatory department where there were boys of high school age and the other in the college department. In each chapel there were hundreds of splendid young fellows, many of them Christians. Thus far this school has been practically the only source of supply for the ministry of the Egyptian church. Today I went to church with one of our missionaries. It was in a little village some fifteen or twenty miles from Assiut. Although there was a good church building and a large congregation, there was no minister and the missionary was planning to take the service. When we arrived we found two students from the college there prepared to conduct the service. They told us that every Sabbath the college Y. M. C. A. sent out fifteen or twenty of its members to nearby villages to preach. That is a record that few college Y. M. C. A.'s in America can equal.

While I was at the college their annual track meet was held. It took me back to my own college days. The boys turned out in their track suits and their colors just as they do in America. They yelled like American boys yell. All the girls from the Pressly Memorial Institute were there, and I imagine the Egyptians must have rubbed their eyes when they saw women at a track meet for the first time. When the meet was over and the winners came forward to receive their medals, the men who lost cheered for them. It must have been a wonderful lesson in sportsmanship for them when they first learned to do that. As I stood watching the races a young Englishman who was standing by, said to me, "Nine years ago in Cairo I ran in a Marathon race. It was the first athletic event of any consequence ever held in Egypt. Its purpose was to inspire the Egyptians with an interest in athletic sports. Until that time they had looked with disdain on athletics. They said, 'Only dogs and Englishmen run'."

Well, the leaven is working. Every school, every church, every sermon, every Christian doctor is slowly but surely driving in on the mind of the Egyptian the great fact of Christ. Thus far the converts from Mohammedanism have been comparatively few, but some day the great break is sure to come and when it does we must be ready to guide it right. It is still a serious thing for even a nominal Moslem to confess Christ. Within the past two months I have become acquainted with a young man who has just taken that step. He was wealthy. His property was worth perhaps a quarter of a million dollars. His uncle has been the chief persecutor. Since the young man accepted Christ the uncle has filed a claim of insanity in the court and has asked that he be made guardian, which means if the case succeeds that the young fellow will lose all he has. Now the uncle is trying to trump up a criminal charge against him in the hope that if the insanity charge fails he can get rid of him in another way. The uncle's action in court will probably succeed because he is wealthy and influential. It is not at all outside the range of possibility for the uncle to have him murdered if he cannot get rid of him in any other way. Meanwhile the young man is studying the Gospel most earnestly. He has spiritual insight such as one rarely finds even in a mature

Christian. He has a good education and speaks and writes well five languages. There is no limit to what the Lord might do with him in winning these educated young Moslems to Himself. Already this young man has brought a friend of his, a young Moslem government official, to study the Bible with some of the missionaries. I have just had a letter from the young convert. In speaking of his persecutions he says, "I am not afraid at all. I have completely surrendered myself to the Lord and I am His property which He will guard. The more they persecute me the stronger my faith in Him becomes. I am happy, and I do not want to lose the peace that passeth all understanding for anything in the world."

All that I have said has been about the educated young men of Egypt. Another chapter, and a long one might be written about the uneducated. As I write this I am on the missionary boat, the "Ibis," with Mr. Reed. I am just now getting my first real contact with these millions of uneducated people who constitute the large majority of Egypt's population. The villages cluster thick all along the river. We are never out of sight of one or more of them. At any of them we could tie up by the bank, walk up into the town and in five minutes have a crowd of half a hundred or more to preach to. Although we have been on the river for a whole week we haven't struck a single village containing a Protestant pastor. How long shall these millions have to wait, I wonder, until they really have a chance to hear the gospel?

And now I want to say something about men of another kind. I mean American men. If the Egyptian Church is to have the right kind of leadership and training, if the millions of Mohammedans are to be stirred from their indifference and their unbelief, this task must be done through American men. I realize that not very many men will read this article, but I do know that a great many mothers and Sabbath School teachers will. Never forget that missionaries are not made from men, they are made from boys. Have you a boy to send? I don't mean by that that you should try to make a missionary out of him. It is possible that God has not planned his life that way. I do mean that by wise and tactful guidance and planning you can surround him with a missionary atmosphere during the formative years of his life. More than that, it may be you can pray him into the mission field. Surely this is one of the prayers to which we may expect an answer in confidence, for Christ Himself commanded it. Have you ever seen an over ripe field of grain as it stood uncut in the hot summer sun? Have you seen the ripe grains fall from the dry heads with each blast of wind? To my mind nothing better describes the foreign field than this figure. Christ will continue to lose His harvest just so long as we tarry at the task.

THE SUDAN

Mrs. R. L. Edie, Editor.
Khartum, Egyptian Sudan.

DECEMBER NEWS.

The days of 1920 have nearly passed. The Annual Meeting of our Sudan Association is just over, and now Christmas is here to bring us good cheer and tidings of great joy. The new year is yet to come and we would like to link ourselves up with our friends the wide world around in sending wishes for a prosperous New Year in the work of God's Kingdom.

The Meetings of Association have been a great blessing to us in bringing us into a closer fellowship with our fellow-workers and into a closer fellowship with our heavenly Father. We are taking up our tasks again with new ambition to do more for the Master than we have ever done before. We feel that we have been kept the whole year through by the guiding hand of God and we are giving Praise and Thanks to Him for all that has been accomplished.

Our Association missed the members from Abyssinia, Nasser and Doleib Hill. Mr. Guthrie was the only representative from the Southern Sudan. Mr. and Mrs. Guthrie have just returned from America and are now traveling up the Nile to their work at Doleib Hill. Dr. and Mrs. J. S. Maxwell are traveling

with them but going on to Nasser where they have been located by Association.

Rev. and Mrs. Heasty have also just arrived in Khartum from America. They will be permitted to spend Christmas with our Khartum members and will leave early in January for Doleib Hill.

A little daughter was born to Rev. and Mrs. D. S. Oyler on December 12th. Her name is Mary Elizabeth.

Christmas was properly celebrated in Khartum Station. Mrs. Giffen gave the boys in "The Home" a Christmas dinner the Friday before Christmas. The joy that the boys had showed plainly on their happy faces. The boys who remained in the Home over vacation were later treated to a Christmas tree and all that it usually means. The girls of the Girls' Boarding School in Khartum North were similarly entertained by the teachers and missionaries there. Miss McIntyre's article describes Christmas in Omdurman. On Christmas day itself all the missionaries gathered at Khartum North for the exchanging of gifts and a most royal feast. It was a very happy occasion except that we missed Dr. Giffen who had been called to Dongola to perform a wedding ceremony and some evangelistic work.

The Mission welcomes Mrs. Ashenhurst to the Sudan. She is located in Khartum North and is giving the girls of the Girls' Boarding School instruction in English and the Bible.

CHRISTMAS EVE IN OMDURMAN.

By Miss Aulora McIntyre.

The little Sabbath School at the Muselma, a quarter of Omdurman, had been started in September so this was the first Christmas in its existence. The boys and girls had been promised prizes for perfect attendance in November and December and it was the purpose of the missionary in charge to make it a special occasion. A Christmas tree was described and promised. Such a thing in that village had never been seen, but since it was "the way they did in America," it must be interesting, so there was a moderate amount of anticipation, though the whole idea was so vague and unusual that they were really going to wait for it to materialize before growing too enthusiastic. In the first place where was a tree to be found? A tree in that desert land is an object to be treasured, not to be carelessly cut down for so trivial a thing as to amuse the children. Well the missionary thought that there might be one to be procured from some of the beautiful hedges around the Omdurman parsonage.

The program planned was a very simple one as practice was impossible. The girls would recite the beatitudes on which the whole school had been drilled and as most of the boys attended the Mission School, they were assigned passages in Matthew and Luke. The night came, not really Christmas eve as circumstances prevented us from using the real date. How would this first venture turn out, would the children come, would there be the coveted opportunity to reach a crowd of people with the Christmas message? In homes where there is no order, where children come and go as they please, where parents seem to have little or no concern for the spiritual welfare of their children, and where they would oppose if they had enough concern to inquire where their children had been, children have little or no inspiration to anything that may not be in direct line with their childish instincts. So, "Will there be anyone there?" is the question that often confronts the worker.

But they were there—yes—and early, and the tree had an enthusiastic escort on its way to the church, and although the clamorous set of boys were told there was no admittance till the hour set, there were frequent errands to the church door on very pressing matters. All was in readiness at the hour, gifts placed and candles lighted, a lot of bright faced boys and girls in their places, their faces eager with expectation. Every seat was filled. Thirty-one had been the high-water mark in attendance but on this night, fifty-four boys and girls, Moslem and Christian, six women and some men outside, made up the audience.

After song and prayer, the Christmas story was simply told by the Egyptian

teacher, then the boys and girls in their turn recited with great gusto the Scripture portions they had prepared. All gave good attention as Rev. Tubia, the Sudanese pastor explained the significance of gift giving as exemplifying God's greatest gift of all, His own Son. After prayer the exciting moment arrived for the distribution of gifts and treat. Each one who had been in attendance even for one Sabbath was called forward to receive a treat, after which the visitors were treated to dates and peanuts. A beautiful illustrated tract in Arabic, entitled "When Bethlehem Awoke," was given to all who could read. We had as our guests Rev. and Mrs. Heasty who are visiting us a few days as they wait for a boat to take them to Doleib Hill.

With a prayer for God's blessing on His word as it had gone forth that night, we left the results with Him.

NOTE:—Since September, Miss McIntyre has been located in Omdurman to have charge of the Bible women's work there. She has met with discouragements in not being able to secure workers to assist her. Miss McIntyre has not stopped with this disappointment but is taking every opportunity of getting acquainted with the people. A Sabbath School has been started as the result of her efforts and this article will show a little of what she has accomplished.—Mrs. R. L. Edie, Editor.

Dear Friends:—

Christmas season has come and gone and we are already well into our year's year's work. I would like to add a little, however, to the news letter of last month concerning our Christmas celebration in the Girls' Boarding School at Khartum North. The exercises were held on Friday. There were songs, recitations and exercises in Arabic and English. Then the day pupils were each given an orange and dismissed. After that each boarder was also given an orange and then came the moment of excitement for there had been suspicions and rumors of dolls that had come from America. Finally the box was brought in piled high, a doll for each of the little girls and a work bag for the older girls. But, oh, the agony of being just half way between when you are still wanting a doll but are too big to receive one and get a work bag instead.

I wish you might have seen the excitement and anticipation of the little girls as each name was called. Regina jumped down off the seat and bumped into the wall instead of going out the right way. Mary Beshai, a little poor girl, who has one been with us this year, hopped and skipped over to receive her's. When Miss G. held up the doll and asked what she should do with this one it was almost pathetic to see the look of mingled anticipation and fear on the face as she held up her hands and said, "I want her."

Letters of December 10th from the Lambies at Sayo tell of an investigating trip that they had taken to Gorei. Gorei is a town of about six days' travel from Sayo where it was thought a station might be located sometime after the work in Abyssinia had developed beyond the present station.

Sirdar and Lady Stack gave a Garden Party at the Palace on January 15th to celebrate the anniversary of the visit of the King and Queen to the Sudan. It was hoped to have Viscount Allenby as a guest of honor but he was unable to come from Egypt at this time.

The New Year has come and we hope that it will have more of opportunity and work accomplished than any year we have passed.

Sincerely,

MARY E. COIE.

EDITORIAL

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

THE USE OF WEALTH.

In a contemplative study of life, its opportunities and rewards, Nathan Straus, millionaire merchant and philanthropist of New York, says the only satisfaction worth while that money yields is the use you can make of it for the happiness of your fellowmen and the good of the world. It is his belief that to die rich, with wealth piled high, is to die disgraced, a failure in having put wealth to the best use in constructive helpfulness.

During his threescore and twelve years he has been poor and is now rich, he has been charitable, a generous giver through all the years. Out of his rich experience he has learned the joy of service, the glory of unselfish helpfulness. To him, in the years when the shadows are growing longer and the end of the day is not far away, the memory of generous helpfulness is the sweetest and dearest possession, the record of human service the greatest treasure he will leave to his family. The same thought is in the hearts of many. It is shown by the extremely generous giving to churches, philanthropy, to rescue and betterment work, to every activity that contemplates a service for human and community betterment. The world has never before known such generous giving, such prodigal generosity. These givers are the men who have learned the joy of service, who understand the lasting satisfaction that comes to those whose hands are outstretched in helpfulness.

This is only one instance of the same experience. Wealth is very much overestimated in its benefits. Only as it is made to work is it powerful for good. Idle accumulated possessions for someone to inherit seldom benefits the morale of any community. Opportunities to use money are blessings. Systematic, economical living and wise use of our accumulated possessions make good citizens and honored lives. There is a great wide difference between prodigal indulgence of money and systematic giving. We find in the church the dependable givers are those who plan from the beginning to distribute intelligently and regularly. Spasmodic heartless giving is neither dependable support to benevolence and religious cause nor does it make the soul of the giver grow strong.

Our money, as our body and mind, is a talent for which we must render an account to God. Proportionate systematic giving has its reward in the joyousness of the privilege.

The church provides for us the objects needing the Christian's support and the world would be better today if all those in the church considered giving not a tax but a joyous privilege. And the world of indifference, to the needs of Christian giving for their own benefit might be influenced to a systematic support of worthy Christian objects, as well as be won to accept Christ as the supreme gift to them, if we who believe in the highest expression of bestowing would pour our love into the offering—and that would mean we would only be stewards of our possessions. God would be the ownership—whether it be our money, our time, our minds, our sons, our daughters—our all.

* * *

THE WOMEN'S GENERAL MISSIONARY SOCIETY CONVENTION, FORT MORGAN, COLORADO, JUNE 3-7.

The value of those with a common interest and work gathering together for times of inspiration and refreshing has been recognized since Jesus called His disciples apart for seasons of instruction and prayer.

The modern religious convention has the same relation to present day problems. We gather together for prayer, praise and planning and are thereby inspired to greater individual effort, bringing better results from organized effort.

When the General Missionary Society convenes, as it does this year, at a distance from the Church center, the question arises in some Presbyterials,

"Shall we send a delegate so far? Will it pay?" The value of each Presbyterial being represented cannot be reckoned in dollars and cents in these times when the world need is so urgent, and the cry of humanity so insistant, it is most necessary that we gather together to consider the phases of our own work, and our responsibility to it and as well our relation to the great world need.

As Presbyterials, let us make any sacrifice necessary to have one or more representatives in attendance at the Fort Morgan Convention. Perhaps the local societies who have the privilege of sending delegates this year, may be able to do a little more than their share, realizing the value of the reflex blessing it will bring to them in days to come.

The women who are sent as delegates should realize that theirs is an opportunity or responsibility as well as of privilege. Too often our view is limited to the needs of local work. It is easy to become so interested in the work of our local Church, our local society and the need of our community, that we forget the larger work to which we are pledged as a General Society.

When we attend the General Convention and hear the reports of our secretaries and see what is being done in the different departments, we get a vision of the magnitude of the work for which we are responsible as an organization.

It is not enough for each one in attendance to get this vision for herself, she should be in prayer that she may be able to carry it back to her local society and the women of her Presbyterial.

So let us go to Fort Morgan praying for the ability to catch the vision then we shall leave the Convention city praising God for His goodness to us as women in a Christian land, whose very great privilege it is to send the Gospel message into all the world.

MRS. J. A. DAGUE, First Vice President.

* * *

THE PRIVILEGE AND BLESSING OF THE THANK-OFFERING.

By Mrs. J. E. Dodds.

"Thou crownest the year with goodness:
And thy paths drop fatness." Ps. 65:11.

Our Thank-Offering for 1920 was $165,500.00. Surely the Lord has crowned the year with goodness. I am sure our hearts go out in gratitude to Him for this abundant blessing.

The heart of God is made glad because of the possibilities for good wrapped up in this offering. Shall we not also rejoice with Him and join in a song of praise and thanksgiving for the privilege and blessing of the Thank-Offering?

"It is good to give thanks unto Jehovah."
"Oh sing unto Jehovah a new song:
For He hath done marvelous things.
"Sing unto Him, sing praises unto Him:
Talk ye of all His marvelous works."
"Bless Jehovah, O my soul,
And forget not all His benefits."

New attainments bring new responsibility and new privilege, and also new joy because of opportunity for larger service. Can we estimate the benefit and blessing that the 1920 Thank-Offering will bring to thousands through our schools and hospitals, and through those who will personally carry the message of the gospel to the needy in heathen lands? It will give to hundreds of boys and girls the privilege of Christian education, and through the healing of the body, many others will be led to know Jesus Christ the "Healer Divine."

This is the privilege and blessing that comes to those to whom the Thank-

Offering is sent. What of the privilege and blessing of the Thank-Offering to those who send? Jesus said, "It is more blessed to give than to receive." Are we, the givers, appreciating or realizing the spiritual privilege of the Thank-Offering, or claiming the blessing that should accompany the true spirit of giving? Or are we putting our offering for "Special Blessings" in the same class with our other religious duties? Lowell says, "He gives nothing but worthless gold who gives from a sense of duty."

Being honest with God,—that is our duty. Being grateful to God,—that is our privilege. Duty done brings a reward that is well worth working for,—but, Oh, let us covet the abundant blessing that springs from the *privilege* of service. "It is our *privilege* now to give the heathen the gospel. If we do not accept the privilege soon, we will be *compelled* to Christianize them to save ourselves." Why not make our Thank-Offering a real privilege and have the joy of giving freely and gladly out of our abundance rather than to let it drift into the selfish duty of saving ourselves?

The Old Testament offerings were entered into with a spirit of joy and thanksgiving. When the Burnt Offerings began, "The song of the Lord began also with trumpets." With a burst of music the people gave of their best to the God they served. They covered sacrifice and self-denial with the radiant joy they felt in doing the will of Jehovah.

"Anoint your head and wash your face,
And smile when you practice self-denial."

The joy of Jesus was always the joy of sacrificing for others. Let us seek for the perspective of Jesus on life and all its relationships. Some one has said, "There is no human force like prayer to set the dynamos going, to charge the batteries which run all the mechanism of the Kingdom."

Let us pray earnestly for the release of the "Power of the Risen Christ" in the lives of all our women that we may set our faces toward the 1921 Thank-Offering with a high purpose, keeping in mind the privilege and blessing which may be our inheritance through this "Special Service," which will result not only in the advance of the Master's work in our Mission Fields, but in "Thank-Offering Lives" which will be permanently enriched, spiritually refreshed, and inspired for future service.

IMPORTANT NOTICE.

WILL PRESBYTERIALS KINDLY SEND THE NAME AND ADDRESS OF DELEGATES GOING TO WOMEN'S GENERAL MISSIONARY SOCIETY CONVENTION AT FORT MORGAN, COLO,, JUNE 3, 1921, TO THE RAILROAD SECRETARY THAT SHE MAY ARRANGE WHERE TO MEET THE CONVENTION TRAIN, SO THAT AS FAR AS POSSIBLE ALL DELEGATES MAY TRAVEL TOGETHER.

ALSO ALL PRESBYTERIALS OR SOCIETIES WHO WOULD LIKE BOARD MEMBERS OR MISSIONARIES TO VISIT THEM ON THE WAY HOME FROM FORT MORGAN, PLEASE SEND WORD SO THAT STOP OFF PRIVILEGES MAY BE SECURED.

Address all communications concerning above to

Mrs. W. P. Wiegering, Railroad Secretary.
352 Alameda Ave., Youngstown, Ohio.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.

805 Taylor Avenue, Avalon, Pittsburgh, Pa.

Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

LOOK STOP LISTEN

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Did you forget something?
Have you received a gift?
Did you say, "Thank you?"
Has any blessing come to you today?
Who was the giver?
Did you appreciate the gift?
Is that the first blessing you ever received?
If the giver of all blessings withheld His hand, what would be your condition?
Are you thankful you know that Jesus Christ died for you?
Are you interested in the millions that have never heard of Him?
Are you doing all in your power to win the World for Christ?
Are you praying for the work and the workers?
Are you giving that the work may go on?
Are you working to interest others in His work?
Are you willing to GO?
Are you willing to LET GO?

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Recount the many blessings in your lives. Even the blessings of one day are more than we ever realized.
Did you count your health and strength as His blessing?
Perhaps some are saying, "I have been sick." Are you thankful for your spared life? He has given you longer time for His service.
Probably you had to spend some time in a hospital. Thank him that there was a place where you could have all the kindness and careful nursing you needed.
You could not have had such attention in countries where Jesus Christ is not known.
Did you count a Christian physician as one of your blessings?
You did not have to suffer torture in order that the "evil spirit" might be driven away, or endure untolled agonies at the hand of the witch doctor.
Did you count your home a blessing? Many housewives think of the endless toil to keep the homes properly and loose sight of the great blessing of home and loved ones with the real joy of working for their happiness.
Have you counted your church home as one of your blessings?
Can we realize what it would mean to have no churches?
Did you count your missionary society as one GREAT BIG BLESSING?
Are you present at each meeting and take some part and thus prove a blessing to the other members?
Just sit down now and LOOK around you. LOOK into your heart experiences and find out how many, many things for which you should be thankful.

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After making our survey let us listen to God speaking to us in His Word.
For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. John 3:16.
For all things come of thee, and of thine own have we given thee. 1 Chron. 29:14.
Enter into his gates with thanksgiving, and into his courts with praise: Give thanks to him and bless his name. Psalm 100:4.
Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the father. Ephesians 5:21.
I will praise the name of God with a song, and will magnify him with thanksgiving. Psalm 69:30.
Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: Bring an offering and come into his courts. Psalm 96:7, 8.
Lift up your eyes, and look on the fields, that they are white already unto harvest. John 4:35.
Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: so neither can ye, except ye abide in me. John 15:4.
God's word is full of commands to us and instruction for us in our service to Him. May we each give Him a time daily in order that He may help us through His word.
If we are willing to go where He wants us to go and to do what He wants us to do, we are assured of His richest blessing upon us every day.

THANK-OFFERING BOXES.

Do you have one?

Early in the history of the department, boxes equal to the number of members in each society were mailed the first of each year to the president of each missionary society. Later it was deemed wise to use the same box two or three years or as long as it was in good condition.

The Thank-Offering secretary of the society would order new boxes as she needed them. Each year some old ones would be replaced and also boxes given to new members or to women who had become interested in the Thank-Offering and wanted to have a "blessing box, too."

At the beginning of each year many hundreds of new boxes were sent into different societies and used during the year in gathering the daily or weekly gifts and presented at the Annual Thank-Offering near the close of the year. This year much interest has been manifested in the boxes and at the end of the first month fourteen thousand Senior and Junior boxes were mailed from this department. This number exceeds many times the number of orders usually received so early in the year. With such interest as this indicates we may look forward to an abundant harvest this fall.

Our prayer is that these fourteen thousand new boxes and the many thousands in use again from last year be a real blessing to each user.

May each of these prove to be a real friend and may the words of Mrs. O. J. Kreps be yours long before the Thank-Offering of 1921 is closed.

Dear Thank-Offering Box we are comrades at last,
And I love you for present and future and past,
Yes, even for pain you have given, you see,
Because you have taught a rich lesson to me.
I cared not at all for your meek quiet face,
When first you were given my home life to grace.
I grudged every penny I gave to your keep,
Because, you see, conscience and heart were asleep.
Your emptiness seemed to accuse me with might,
And I tried hard to keep you quite out of sight.
Neglected on shelf or in closet you lay,
Only fitfully glimpsing the light of the day.
But somehow your presence still troubled me sore.
And I tried to forget, but remembered the more,
That you were a messenger bringing to me
The appeal of my Savior, for love gifts so free.

And now when my blessings I count "one by one"
I gratefully count you for what you have done.
For whereas I was blind, you taught me to see
How wonderously rich are God's blessings to me.
You have taught me these blessings to gladly divide,
For the sake of the lost in this great world so wide.
And so, little box, we are comrades at last,
And I love you for present and future and past,
And never, no never, from you will I part
For a wonderful blessing you are to my heart!

I am very sure it would be very interesting to all readers if we could hear the stories our Thank-Offering Boxes might tell. I am going to pass on to you a few of the ones that have been given to me, heard at the Thank-Offering Box Convention.

Number one. "Just one year ago I was sent out on my mission all fresh and new. I thought I was going to have a very happy year. I went into a home

where they had many costly things. I said to myself as I settled down on a handsome table, 'Surely anybody who has all these fine things will know how to really make Thank-Offerings.' Some how the lady that took me home thought I was a penny box, for nothing but pennies ever came to me. There seemed to be plenty of money for every thing else and I feel sure she would have given me larger pieces if she had understood. I wish some one would tell her I am not for pennies only."

Number two. "I have had a most happy year. I feel like I know a great deal about mission work, too, because it is one of the favorite topics of conversation at our house. Not one day has passed since I went there that I have not received a Thank-Offering. I have had some small and some large offerings. One day my lady said after she had read an article in a missionary magazine, 'Here, little box is $5.00, I meant to have a new dress, but I'm just so thankful my little girl is happy and carefree here instead of being a wretched child widow in India that I must give this $5.00 for a Thank-Offering. I'm sure I'll be just as happy in the old dress."

Number three. "I have had a nice quiet time. I have not been disturbed in the least, and I have had plenty of time to think and think. One thing that worries me is why I am called a Thank-Offering Box. The lady with whom I spent the last year used to say when she was dusting, 'Oh, there is that box, I must put something in it some of these days. I declare they have so many things calling for money now it nearly runs a body distracted. It's money, money all the time.' She never said a word about thanksgiving. Often I heard her complain when things went wrong in her home, but I never got a Thank-Offering for the things that went right. Today when the church bell rang for this meeting she said, 'Oh, there is that special meeting the pastor announced. I certainly did mean to put some money in that box, but I have not a thing now but two nickels. Well at least they will make a rattle.' "

Which is the story of your Thank-Offering Box?

WHAT IS A THANK-OFFERING?

As we glanced over the Thank-Offering pages in a number of The Women's Missionary Magazines of the past year, it seemed to us that nothing more could be said about the Thank-Offering that had not already been said. We feel assured that there are few United Presbyterians who do not know that the Thank-Offering Ingathering is an annual event, and that it will continue to be such as long as there are United Presbyterian women.

This fact was brought out in answer to the question put to a number of friends, "What is a Thank-Offering?" "It is the offering we take up every Fall," was the answer given by some. This much, at least, has been impressed upon the minds of many. Others there were whose answers indicated that their vision extended beyond the bounds of our own denomination to the which has been the real, true Thank-Offering down through the ages.

God has made it very clear throughout both Old and New Testaments that the tithe belongs to Him. Can we offer as a Thank-Offering, then, that which is His? No, the Thank-Offering must be that which is given over and above that which is ordinarily offered as an expression of our gratitude to God. If we have interpreted aright the Word of God our tithe is included in these other gifts.

When Moses was preparing the Children of Israel for entering the Promised Land he told them that God would choose a place in their new home where He was to be worshipped. "Thither shall ye bring all that I command you, your burnt offerings, and your sacrifices, your tithes and the heave offering of your hand, and all your choice vows which ye vow unto the Lord."

If the tithe had included all their gifts to God, would Moses have enumerated the different offerings as he did?

A study of the lives of Holy men of old revels the fact that at all times of great deliverance or seasons of rejoicing on account of some special manifestation of God's mercy, they never failed to build their altars and lay thereon their offerings of thanksgiving. Noah, as he came out of the ark after the waters had receded, "builded an altar unto the Lord." Abraham, as he entered the land of Canaan; Isaac, as he goes up to Beersheba, whither the Lord had led him; Jacob, at Bethel, where God "answered him in the day of his distress."

God "daily loadeth us with benefits," and we should continually praise Him for His goodness; but are there not many times in our lives when we, as well as these patriarchs of Israel, have renewed reasons for laying on the altar of love our Thank-Offerings?

That the gift acceptable to our heavenly Father must be a perfect one we are clearly taught. Many times we are told that the animals for the sacrifices must be "without blemish." To be a perfect gift the Thank-Offering must not be given "grudgingly or of necessity," but willingly from a heart overflowing with gratitude to our heavenly Father.

As Paul exhorted the early Christians to "give as a proof of their love," so let us give our Thank-Offerings.

MRS. R. R. KERR, Martin's Ferry, Ohio.

HELPFUL LEAFLETS.

Mrs. Morgan's Quarter.
The Daughter of Tyre.
Thank-Offering Creed.
Suppose. A talk with myself.
How Much Thank-Offering Should I Give?
The Christian's Song of Thanksgiving.
Whose Is It? Mine or God's?
Why I Give a Daily Thank-Offering.
The Lost Thank-Offering Boxes.
What is a Thank-Offering?
What a Child's Penny Did in Saving Souls.
The Missionary Potato.
The Flower Gift.
Little Joe's Thank-Offering.
Prayers in Verse.
Georgia's Little Corner.
A Gift That Was Not a Gift.
The Little Rills.
Missions—The Thermometer of the Church.
The Thankful Heart.
Rash'm Missionary Hen (India).
Stories of Egypt's Thank-Offering.

Leaflets free. Postage 2c. per dozen.

New leaflets will be added during the year. If you have a story that would be interesting to others please send it to us.

THANK YOU.

When the amount of last year's Thank-Offering was read I feel sure there were no women happier and praised God for answered prayer, more than the Thank-Offering secretaries of all societies and the Thank-Offering secretaries of the different presbyteries.

I wish it were possible to take each one by the hand and say, "Thank you for your splendid work."

I know that each worked faithfully. Many society secretaries put in hours and days in forming and carrying out plans that all the women of their society and congregation might have a part in the "Ingathering." Very many were rewarded by seeing the goal reached and total even a great deal larger than they had hoped to attain.

Thank you for your earnestness and faithfulness.

That the presbyterial Thank-Offering secretaries had a large part, too, in the great "Ingathering" I am sure.

Many went all over their presbyterials encouraging and inspiring all to do their "BEST."

To each and all I say, "THANK YOU." May you each experience His blessing on work well done.

The Thank-Offering was indeed our "BEST," exceeding any previous offering by $26,515.35. It came from North, South, East and West. It came from thousands of different givers. Many gifts meant sacrifice, great sacrifice in some cases. But all given out of love for Him, the giver of all our mercies.

All expressed their love by their gifts. I trust that each woman in our church praised God for this wonderful Thank-Offering and resolved to be more earnest in prayer, in devotion, and in gifts during this year.

Pray for the work in all departments that can be carried forward by this great gift. God's command to His children is that they go forward.

May this be our desire for this year.

LIST OF LIFE MEMBERS.

December 15th to January 15th—Continued.

Miss Elizabeth J. Douglass, 419 Eleventh St., Beaver Falls, Pa.

Mrs. W. B. Gillis, Emporia, Kans.

Mrs. C. W. Johnson, Emporia, Kans.

Mrs. Herman Lottig, 438 Federal St., McKeesport, Pa. By herself.

Mrs. Calvin Brisbine, 1623 Lee St., McKeesport, Pa. By herself.

Mrs. Jessie Keeley, Whigham and Walnut Sts., McKeesport, Pa. By a friend.

Mrs. L. D. Davis, 119 Walnut St., McKeesport, Pa. By her husband.

Mrs. Amelia Peterson, 1002 S. Soles St., McKeesport, Pa. By son, Charles.

Miss Ruth Brisbin, 1623 Lee St., McKeesport, Pa. By herself.

Mrs. Margaret Ewing. (In memoriam). By her son, Wm. Ewing.

Mrs. B. E. Wylie, Elizabeth, Pa. By her husband.

Miss Lois E. Nevin, Elizabeth, Pa. By her parents.

Mrs. R. C. McKelvey, Littleton, Colo. By her sisters, Lois, Noma, Sibye, and Milicent Nevin.

Mrs. Samuel Witheron, Wilson, Pa. By her daughter, Mrs. C. L. Patterson.

Mrs. Lucinda Elliott. By her daughter and son-in-law, Rev. and Mrs. Byron F. Myers.

Mrs. Wm. Tallant, Murraysville, Pa. By her family.

Mrs. Mary H. Jamison, Murraysville, Pa. By her husband, Rev. R. Jamison.

Mrs. Nancy Kennedy. By her husband, Murraysville, Pa.

Miss Mary Hall. (In memoriam). By her sister, Miss Harriet Hall.

Alma C. Cochran, 417 Hawkins Avenue, Braddock, Pa. By herself.

Mrs. J. W. Reynolds, 312 South 2nd Street, Monmouth, Ill. By her husband.

E. U. Cowan. (In memoriam). By his wife, Mrs. E. U. Cowan, Monmouth, Ill.

Mrs. Anna A. Donaldson. A memorial. By her daughters, Misses Mary and Anna Donaldson.

Mrs. Sara George Shoaff, Volant, Pa. R. F. D. By two friends.

Miss Elizabeth Pollock, Volant, Pa. R. F. D. By I. C. C.

Mrs. Jas. Peebles, Slippery Rock, Pa. R. F. D. By Margaret and Jas. Peebles.

Mrs. Jas. McKissick, Slippery Rock, Pa. R. F. D. By daughter. (In memory of father).

Mrs. Margaret Gault, New Wilmington, Pa. R. F. D. By Lebanon W. M. S.

Miss Sadie Thompson, Pulaski, Pa. R. F. D. By Lebanon W. M. S.

Mrs. C. O. Vance, New Wilmington, Pa. R. F. D. By her husband.

Miss Helen Artman, Sialkot City, India. By Lebanon Y. W. M. S.

Mrs. Agnes French McClellan, Mercer, Pa. By First W. M. S., Mercer.

Mrs. Margaret Haberlein. By her husband.

Mrs. E. D. McCafferty. By her husband.

Mrs. J. L. McGeouch. By Hampton W. M. S.

Miss M. Emma Colvin, 133 N. Sprague Ave., Bellevue, Pa.

Mrs. J. L. Kidd, Emsworth, Pa. By her husband.

Mrs. Wm. Erdenricher, Emsworth, Pa.

Miss Margaret Alice Fraser, Bellevue, Pa. R. F. D. By her father and mother.

Margaret Kochler, Emsworth, Pa. By her father and mother.

Mrs. Edith K. Love, 345 Division Street, Bellevue, Pa. By Mrs. S. M. Johnston.

Mrs. Frankes Johnston, Penshurst Rd., Ben Avon Heights, Bellevue, Pa.

Mrs. Sara Copeland, Leetsdale, Pa. By a friend.

Mrs. Robert Groetzinger, Leetsdale, Pa. By her husband.

Mrs. E. G. Rice, Ella St., Leetsdale, Pa.

Mrs. H. L. McConnell, 409 Western Ave., Aspinwall, Pa. By her sister, Mrs. T. C. Pollack.

Mrs. B. G. Bealor, 228 Second St., Aspin-

wall, Pa. By her husband. (In memory of their daughter, Grace).

Mrs. John R. Martin, 333 Freeport Ave., Aspinwall, Pa. By a friend.

Mrs. Howard V. Magill, Highland Terrace, Aspinwall, Pa. By her husband.

Mrs. T. S. Dickey, 105 Emerson Ave., Aspinwall, Pa. By her husband.

Mrs. D. M. Cleland, 103 Walkins Avenue, Bellevue, Pa. By her son, H. L. Cleland.

Miss Rebecca Jackson, W. McIntyre Ave., N. S. (In memory of her friend, Miss Tillie McClurg).

Mrs. R. B. Norris, 2123 Wilson Ave., N. S. (In memory of her mother, Mrs. Emma Schott).

Miss Elsie Patterson, 919 Union Ave., N. S., Pittsburgh, Pa. By Mrs. Peterson.

Mrs. J. F. Simpson, Washington, Iowa. By her husband and children.

Mrs. Charles F. Schmalz, 18 Woods Run Ave. By her husband.

Mrs. Russell H. McCutcheon, 418 Wabana St., N. S., Pittsburgh, Pa. By her husband.

Mrs. J. Oscar Euerich, 17 Bascom St., N. S., Pittsburgh, Pa. By her husband.

Mrs. Hance Dean, 3912 Vinceton St., N. S., Pittsburgh, Pa. By her son, Mr. J. S. McKain.

Mrs. G. H. Henry, 317 Freeport Rd., New Kensington, Pa. By husband and son.

Mrs. D. N. Aker, 1228 Victoria Ave., New Kensington, Pa. By Mrs. U. S. Armstrong.

Mrs. Sarah McCready Walp, 627 4th Ave., New Kensington, Pa.

Mrs. Edith Kelly, 1115 Woodmont Ave., New Kensington, Pa.

Mrs. Philip Schenck, 251 Ridge Ave., New Kensington, Pa. By her daughter, Planda.

Mrs. M. J. McGeary, 1033 Leishman Ave., New Kensington, Pa.

Mrs. Jane E. Law, 536 Fifth Ave., New Kensington, Pa.

Mrs. Angeline McLean, 420 7th St,. New Kensington, Pa.

Mrs. Susan Young, Apollo, Pa. By her family.

Mrs. Carolina Martin, Apollo, Pa. By her family.

Mrs. George M. Anderson, Apollo, Pa.

Mrs. Anna M. Black. By her family.

Bess M. Wylie, Apollo, Pa. By her parents, Mr. and Mrs. Jas. Wylie.

Mrs. Robert Anderson, Apollo, Pa. By her husband, Robert Anderson.

Maria Clowes, Apollo, Pa. By Mr. and Mrs. W. C. Campbell.

Mrs. Miles Rupert, Leechburg, Pa. By her husband.

Mrs. George McGeary, Leechburg, Pa. By her son, Hunter McGeary.

Miss Eleanor L. Armstrong, Leechburg, Pa. By J. M. Armstrong and family.

Miss Alice Butler, Leechburg, Pa. By Y. W. M. S.

Miss Anna Groves, Leechburg, Pa. By Y. W. M. S.

Mrs. H. D. Hanna, Vandergrift, Pa. By the Juniors.

Mrs. J. E. McDowell, Vandergrift, Pa. By her husband.

Elizabeth Campbell, Vandergrift, Pa.

Mrs. Albert N. Porter, Brookings, S. Dak. By her husband.

Mrs. Lewis J. Davison, Jefferson Street, E. Liverpool, Ohio. By Mrs. Harriet Metz.

Mrs. J. W. Lindsay, Guernsey, Iowa.

Mrs. J. Browne Weede, 307 Polk Blvd., Ia.

Mrs. Fred L. Beymer, 1414 12th St., Des Moines, Iowa.

Mrs. I. H. Carothers, 1820 Arlington Ave., Des Moines, Iowa.

Mrs. E. Paul Jones, 253 Franklin St., Des Moines, Iowa.

Mrs. George Harnegal, 1212 5th St., Des Moines, Iowa.

Mrs. F. J. Wood, Douglas and Delaware Sts., Des Moines, Iowa.

Mrs. E. F. Sox, 535 Ferry St., Albany, Ore.

Mrs. Amanda Stockton, Albany, Ore., R. F. D. 3.

Mrs. Edna Hawthorne, Wessington Springs, S. Dak. By Mrs. Croft, Miss Edith Croft and Miss Brook.

Mrs. A. T. Hemphill, Salem, N. Y. By her husband, Rev. A. T. Hemphill.

Mrs. Mary McCullough, 114 Jewett Street, Providence, R. I. By her children. Memorial to Mrs. David H. Stewart.

Mrs. Elizabeth M. Phillips. Certificate to Mrs. Geo. Irving, Providence, R. I.

Miss Sara F. Brownlee, West Middletown, Pa. By a friend.

Miss Jessie A. Brownlee, West Middletown, Pa. By a friend.

Mrs. Edwin M. Kerr, Cambridge, N. Y. By a friend.

Mrs. Charles A. Brownlee, Cambridge, N. Y. By a friend.

Mrs. H. L. Henderson, Little York, Ill. By Mrs. Fara Hanna Martin.

Mrs. M. R. Gallaugher, Monmouth, Ill. By her two daughters, Mrs. L. G. Gabby, Little York, Ill., and Mrs. H. C. McConnell, Monmouth, Ill.

Mrs. Mary Holmes Armstrong. (In memoriam). By her daughter, Miss Katherine Armstrong, R. F. D. 2, Little York, Ill.

Mrs. Samuel McConnell, 626 Sandusky Ave., Kansas City, Kans. By her family.

Mrs. William Barclay, 740 Sandusky Ave., Kansas City, Kans. By her family and W. M. S.

Mrs. Cynthia M. Clark, 1310 Grandview Blvd., Kansas City, Kans. By her family and W. M. S.

Mrs. E. J. Taylor, 5623 Elizabeth Street, Chicago, Ill. By Women's Missionary Society of Eighth U. P. Church.

Mrs. Samuel Glenn. By Woods, Nancy, Lois and Ethel Glenn.

Mrs. Don C. Jordan. By Mrs. Ella Jordan.

Miss Florence Tait, 330 S. Sixth St., Monmouth, Ill. By friends.

Mrs. F. W. Wilson, Chase City, Va.

Miss Maraget E. Campbell, Chase City, Va.

Mrs. Mary Stewart. By her sister, Miss Zetta Leeper, Cleveland, Ohio.

Mrs. Sara Owens, 261 80th St., Portland, Ore. By Mrs. A. C. Ruby, Church of the Strangers.

Mrs. Rebecca E. McBride. (In memoriam). By her daughter, Mrs. Amanda Stockton.

Mr. and Mrs. Samuel Smeigh. By their daughter, Mrs. M. M. Gibson.

Mrs. Elvira Myers, 3383 Park View Ave., Pittsburgh, Pa. By her daughters.

Miss Sara Evalena McConnell, 7914 Susquehanna St., Wilkinsburg, Pa.

Mrs. Edith Fowlks. Certificate to Miss Minnie McKean, McKees Rocks, Pa.

Miss Elizabeth Taylor, 4526 Enright Ave., St. Louis, Mo. By a friend.

Miss Sarah Rutledge, 4017 Lindell Ave., St. Louis, Mo. By Mr. and Mrs. J. M. Lashly.

Mrs. W. S. Dodd, 4460 Elmbank Ave., St. Louis, Mo. By her sons.

Mrs. J. W. McCall, St. Louis, Mo. By W. M. S., 1st U. P. Chuch.

Mrs. Charles Heumann, St. Louis, Mo. By Mrs. J. C. Mitchell.

Miss Alma Hammond. (In memoriam). By Mr. and Mrs. Geo. R. McCullough.

Miss Genevieve Wilson, St. Louis, Mo. By her mother, Mrs. A. O. Wilson.

Mrs. Charles Colesworthy, St. Louis, Mo. By Y. W. M. S., 1st U. P. Church.

Mrs. H. W. Dreissen, St. Louis, Mo. By Y. W. M. S., 1st U. P. Church.

Mrs. H. Collins Graham, 1338 Marleborough Ave., Wilkinsburg, Pa.

Miss Janet Brownlee, Pennsylvania College for Women, Pittsburgh, Pa.

Miss Jane H. Stark, 302 Miller St., Mt. Oliver, Pittsburgh, Pa.

Miss M. Gertrude Wilson, 128 DeSoto St., Pittsburgh, Pa.

Mrs. Lillie Oyer, 2250 Brownsville Road, Mt. Oliver, Pittsburgh, Pa.

Mrs. Fredrick Smare, Zeigler, 6404 Bartlett St., Pittsburgh, Pa. By daughter, Elizabeth Caskey Zeigler.

Mrs. N. H. Harding, 405 Hastings St. By a friend.

Mrs. Robert Pollock, 619 S. Lang Ave., Pittsburgh, Pa. By Mrs. C. A. Pollock.

Mrs. David Cooper, 2263 Shady Ave. By Mrs. G. E. F. Gray.

Mrs. E. J. Greer, 636 Hastings St. By Mrs. G. E. F. Gray.

Mrs. Margaret Bulger, 5456 Penn Ave. By a friend.

Mrs. I. P. Thurston, 1925 W. 21st St., Los Angeles, Calif. By Miss Grace Thurston.

Miss Mary C. Lytle, 715 N. Marguerita Ave., Alhambia, Calif. By Women's Bible Class, First, Los Angeles.

Mrs. H. G. Dean, 1809 Oak St., Los Angeles, Calif. By W. M. S. and her S. S. Class, First, Los Angeles.

Mrs. P. W. Tonneson, 1824 S. Kingsely Drive, Los Angeles, Calif. By her husband.

Mrs. Charles D. Hope, 612 St. Paul St., Los Angeles, Calif. By her husband.

Miss Lauretta Little, 1925 Fifth Ave., Los Angeles, Calif. By her family.

Mrs. Geo. C. Hill, 1702 West 23rd St., Los Angeles, Calif. By Miss Margaret C. Liggett.

In memory of Mrs. Florence Demarest. By a friend.

Mrs. I. R. McKenry, 811 Rose Ave., Long Beach, Calif. By her husband.

Mrs. W. L. Gunn, 511 Rosenburry Ave., Huntington Park, Calif. By her parents, Mr. and Mrs. J. H. Robinson.

Miss Anna M. Wilson, 533 East 10th St., Long Beach, Calif. By W. M. S., Long Beach.

Mrs. Flora Kerr McGill, 325 E. Sycamore St., Orange, Calif. By friends in the name of W. M. S., Santa Ana.

Mrs. Robert S. Anderson, 211 East 10th St., Santa Ana, Calif. By her daughter, Mrs. Herbert W. Walker.

Miss Isabelle Little, 216 Orange Avenue, Santa Ana, Calif. By friends.

Mrs. R. L. Wilson, Wincluston, Kansas. By her mother, Mrs. M. J. Wilson and her aunt, Miss Cynthia E. Wilson of the W. G. M. S.

Mrs. J. J. Ausley, La Habra, Calif. By her husband.

Mrs. Esther Watson. (In memoriam). By her daughter, Mrs. A. M. Lovren, R. F. D. 1, Beaumont, Calif.

Mrs. C. M. Overteet. (In memoriam). By her daughter, Mrs. Effie O. Reynolds, Beaumont, Calif.

Mrs. Eliza M. Gillis. (In memoriam). By her daughter, Miss Gillis.

Miss Mary E. Baird, Zagizig, Egypt. By Mr. and Mrs. C. N. Johnston, Columbia City, Iowa.

Mrs. Jennie Pulver, Keota, Iowa.

Mrs. C. F. Hollman, Keota, Iowa. By her husband.

A memorial to a Crowned One, Mrs. Jane Pulver, wife of W. M. Pulver. By Mr. and Mrs. Jas. Pulver, West Chester W. M. S.

Mrs. Chas. Duell, W. M. S., 1st, Washington.

Mrs. Henry Rankin. By members of Y. W. M. S., of 1st, Washington.

Mrs. D. Y. Graham, W. M. S., Morning Sun, Iowa.

Miss Nina Brown, W. M. S., Morning Sun, Iowa. By mother, Mrs. W. G. Wilson.

Miss Margaret Kidd. By her sister.

Mrs. William G. Ure, 2003 Binney Street, Omaha, Nebr.

Mrs. William Hodge, Walton, N. Y. By herself.

Mrs. David Murray, Walton, N. Y. By a friend.

Miss Margaret Kilpatrick, Walton, N. Y. By a friend.

Mrs. Chas. G. Thomson, Walton, N. Y. By her sister, Margaret Kilpatrick.

Miss Elizabeth Salton, DeLancey, N. Y. By Y. W. M. S., DeLancey.

Mrs. Cleobelle H. Petrie, Cairo, Egypt. By her mother, Mrs. Hattie S. Petrie.

Mrs. J. B. Leemon, 514 Allison St., Washington, D. C. By W. M. S. of Wallace Memorial, Washington, D. C.

Miss Sallie J. Thorton, 2014 N. Broad St., Philadelphia, Pa. By Dr. and Mrs. Wm. M. Anderson.

Mrs. E. J. Eaton. (In memoriam). By her daughters, Margaret and Anna C. Eaton, 1929 Mt. Vernon St., Philadelphia, Pa.

Mrs. Margaret B. Gray. (In memory of her only son, J. Wilford Gray, who lost his life in France), Moundsville, W. Va.

Anna S. Almgren, Route "E," Box 324, Fresno, Calif. By Easton W. M. S.

Mrs. C. C. Campbell, Sialkot, India. By Mrs. W. O. Fisher, of San Francisco.

Mrs. R. D. Harrah, Route "F," Box 270, Fresno, Calif. By her husband.

Mary Frances Lincoln, (Missionary from Arkansas Valley), Jhelum, India. By Mr. and Mrs. S. E. Brown, Wichita, Kans., 1st Wichita Congregation.

Mrs. Mary I. Johnson, (Member of Saxman W. M. S.), Lyons, Kans. By Saxman, Kans., W. M. S.

Mrs. R. W. Walker, (Wife of Rev. R. W. Walker, missionary, now in Sterling), Benha, Egypt. By Sterling, Kans., W. M. S.

Mrs. Jesse Moore, Cochranton, Pa. By herself.

Mrs. W. A. Service, Utica, Pa. By herself.

Mrs. D. A. Burd, Jamestown, Pa. By a friend.

Mrs. J. E. McElhaney, Jamestown, Pa. By a friend.

Mrs. J. H. Christy, Jamestown, Pa. By a friend.

Mrs. W. M. Mooreland, Jamestown, Pa. By Mr. and Mrs. T. S. Mooreland.

Mrs. Martha E. Rhodaberger. By herself.

Mrs. Isabel H. Turner. By W. M. S. Certificate to Mrs. C. H. Turner, 302 E. 4th St., Oil City, Pa.

Mrs. Alfred King, 142 East 2nd St., Erie, Pa.

Mrs. Adam Miller, Greenville, Pa. By her children and a friend.

Mrs. L. W. McElhaney, 289 Main Street, Greenville, Pa. By her son, Dr. C. W. McElhaney.

Mrs. W. G. Hubbard, Sandy Lake, Pa. By Mr. Hugh Smith.

Mrs. Chas. Laird, 1140 Brown Ave., Erie, Pa. By herself.

Mrs. Harriet E. Livingston, Jamestown, Pa., R. F. D. By W. M. S.

Mrs. Maggie Blair, Jamestown, Pa. S. Shenango Friends.

Mrs. Sarah Marshall, Hartstown, Pa., R. F. D. By W. M. S.

Mrs. Lon Firna Beckwith, Westford, Pa. By W. M. S.

Miss Mary Moore, Waterford, Pa. By herself.

Miss Lavinia Moore, Waterford, Pa. By herself.

Mrs. R. B. Porter, Jamestown, Pa. By her husband.

Mrs. Fred Kinney, Jamestown, Pa. By her husband.

Mrs. T. B. Moreland, Jamestown, Pa. By her husband.

Miss Grace McGranahan, Jamestown, Pa. By her parents.

Mrs. O. R. Michel, 210 S. Water Street, Albuquerque, New Mexico. By her parents.

Mrs. I. N. Mason, Beaver Falls, Pa. By a friend.

Mrs. Agnes M. Clifton, 1208 Ninth Ave., Beaver Falls, Pa. By the W. M. S. of Beaver Falls, Pa.

Miss Margaret Cooper, Spokane, Wash. Certificate to Mrs. Agnes Clifton, 1208 Ninth Ave., Beaver Falls, Pa.

F. Mildred Ewing. By her aunt, Miss Elizabeth M. Ewing.

Miss Effie M. Springer. By Y. W. M. S. of Beaver Falls, Pa.

Mrs. Dorothy M. Rotnour, Ellwood City, Pa.

Mrs. Leah Snyder, 9607 Columbia Ave., Cleveland, Ohio. (In memory of her mother, Mrs. Elvira Kelly).

Mrs. Lucy E. White, Marissa, Ill. By her children.

Miss N. Marjorie Boal, New Brighton, Pa. By her father and mother.

Mrs. Jean Hawkins Caughey, New Brighton, Pa. By her husband, Mr. Oran Caughey.

Mrs. Nancy J. Mitchell, Patterson Heights, Beaver Falls, Pa.

Mrs. Elsie Mitchell Martsoff, Patterson Heights, Beaver Falls, Pa.

Mrs. J. G. Berry, Boise, Idaho. By a friend.

Mrs. W. G. Eckles, 341 Moody Ave., New Castle, Pa. By her husband.

Mrs. Marie G. Campbell, Croton Ave., New Castle, Pa. By her husband, Dr. L. W. Campbell.

Mrs. E. J. Shremp, Rochester, Pa.

Miss Lotta Shremp, Rochester, Pa.

Mrs. James R. Moore, 1016 Franklin Ave., Woodlawn, Pa. By her husband.

Mrs. Frank J. Hanna, 408 Highland Ave., Woodlawn, Pa. By her husband.

Mrs. H. P. Smith, 910 Main St., Woodlawn, Pa. By her husband, Rev. H. P. Smith.

(To be continued)

YOUNG WOMEN

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Avenue, - Dormont, Pa.

MOTTO: "PRESS THROUGH."

AIM: "HAVE FAITH THAT RIGHT MAKES MIGHT, AND IN THAT FAITH DARE TO DO YOUR DUTY AS YOU UNDERSTAND IT."

YOUNG WOMEN'S SPECIAL WORK:

Foreign Special: Salaries of Bible Women in India. Amount needed, $4000.00.
Home Special: Salaries of three missionaries. Amount needed, $2600.00.
Miss Eva Johnson, Henderson, N. C. Miss Elizabeth McMillan, Frenchburg, Ky.
Miss Roe Williams, Los Angeles, Calif.

NEW YOUNG WOMEN'S SOCIETIES.

San Francisco, Castorville King's Sons and Daughters; 9 members; President, Ruth Harper.

San Francisco, Prunedale King's Sons and Daughters; 14 members; President, Hazel Porter.

San Francisco, Monmouth, Calif., Y. W. M. S.; 9 members; President, Mabel Alexander.

Spokane, Pullman, Wash., Y. W. M. S.; 12 members; President, Dr. I. Budelow, Emerson Bldg., Pullman.

YOUNG WOMEN'S SPECIAL FUND.

Still the thermometer rises! December, 1919, $804; January, 1920, $1123; February, 1920, $1554; December, 1920, $1023; January, 1921, $1308; February, 1921, $1682. But it should rise—this thermometer—if a net gain of $1500 over last year's offerings to this fund is made.

THE LAST CALL—

to have a good report for the year ending March 31, 1921, is here made. Do not allow anything to keep you from being prompt. Be sure to include everything that should have a place and nothing more. The Convention report will be just as accurate as the society reports allow it to be. Let us carry a good tale to Fort Morgan. It can be done. Please help.

FOUND: A MIND TO WORK.

A month or more ago we were reminded of a loss that had been sustained in that many opportunities had slipped by unimproved. Most of the cases noted were in the nature of simple neglect or oversight. Was there a cause for such failure? What was the lack?

Suppose Nehemiah had decided that because the walls of Jerusalem were in a heap and those living near were making no attempt to repair them; that because he was just one man and was removed hundreds of miles from the scene of the devastation; that because of a score of reasons the job of repairing the breaches was an utter impossibility, therefore there was no use in trying to do anything. Just suppose! But, no; that was not Nehemiah. When offered an opportunity to go back to his old home, he willingly went.

His sublime courage and determination to honor the holy city, the home of the temple and of his fathers, made him a challenge to those with whom he consulted. They were inspired by his spirit and the wall was finished, "for the people had a mind to work."

No doubt if Nehemiah had been of the slacker type those around him would have been like-minded. "Like priest like people." Nehemiah was a key man. When he moved, others moved. Every congregation has its key man; every missionary society its key woman. Does

it happen that the key is of the progressive, never say die type? There are keys and keys! Whom are you choosing to follow? Are you being encouraged to go forward?

Through the medium of the missionary society, one is led into many avenues of work. Knowledge is important. The proper use of money is essential. Also, should the spirit of sympathy, devout earnestness and consecration to the cause be found in large measure. A mind to work is almost sure to follow such qualifications.

We are told that, "It is our half-way beliefs that cripple our efforts—the things we accept with our minds and repeat with our voices, but only half believe in our hearts." To the courageous one, obstacles prove to be incentives rather than barriers.

If the new year beginning with April is accepted as a great opportunity and is laid hold of by a willing mind, 1922 should show real advancement. One person inspired many to finish a great work. Just as easily can one person cause destruction. If our Christian leaders seek to be Nehemias, many others will have a mind to work.

We become much discouraged at times. Everything is seen through "blue glasses." The cure for such depression is to get truly busy. Then will fears disappear and faith grow. "Faith is the key that unlocks the doors of God's storehouses," and the mind to work goes hand in hand with it.

STUMBLING BLOCKS.

It is said that every word whispered into the air starts vibrations which will quiver on and on forever in space. The same is true, also, of influences which go out from our lives in the most common ways.

We meet people every day who either inspire us to try to live better lives, do more for those around us, and our community, church and missionary society; or perhaps they are the type to discourage us in the work we are doing. The latter kind is a stumbling block to others. Which are we?

In this busy age, in which we are living it is so easy on the day of the missionary meeting to say, "Oh! I am so busy I cannot attend the meeting," or, "I have another engagement for the day," and some other one who has overheard the words will decide that she also is too busy. But if instead we say, "I am so glad of the opportunity to attend," some one else will also be glad to go.

"Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way."

More consecration to service is needed today that the work may be carried on for Jesus Christ. More prayer is also needed for prayer is work for God.

Let us talk up our meetings and not down. Let us be interested ourselves and enthusiastic in the work and it is sure to be contagious to some one else. Then she will be an inspiration to another.

—Fair Haven Y. W. M. S.

WANTED: LEADERS!

The call for leaders has been issued. Are you stirred by it? If so, why not look up with Paul into the face of the Master and say, "Lord, what wouldst thou have me to do?" And surely Christ will say to you what He said to Paul, "Prepare."

The call for leaders is ever increasing in numbers. New conditions in the world make it ready for a great advance step in Christian work. There is a great need for leaders in order to carry on the religious work of our country; of the great need in rural communities, in Christian politics, in business, and in local missionary work, it is not necessary to speak. It is all too evident.

There must be help in leading churches in their evangelistic program. The faithful are calling for an evangelistic program which will lead the members of the church to renewed consecration of life.

The call for leaders for foreign missionary service is ever increasing in numbers. There is need for doctors, nurses, kindergarten and normal teachers especially. The members of the

Young Women's Society should pray earnestly for the Lord of the harvest to thrust His laborers out into the harvest field.

Let me dwell for a few moments on the qualities which a leader possesses and the kind of leadership needed. The chief qualifications of a leader are character and knowledge.

Character, or personality, has three elements: A deep conviction regarding God and an expression of His redeeming love; faith in the value of the human soul and in the power of the Spirit to reveal Christ to each life; an irresistable enthusiasm for one's work. The humblest teacher may possess these qualities by keeping close to Christ.

Knowledge should include a general idea of the meaning and methods of teaching; an insight into the life of human nature; a thorough grasp of the Bible.

There is a third general qualification of a good leader which it might be well to mention; namely, experience. There is a cry for such people because the leader will be called upon to do expert service. He must realize that he is not equipped solely to make a living nor simply to shepherd the souls of men, but God willing, to guide the destiny of nations.

The leader must always be able to say, "Follow me." As he moves in and out among people, he must attract them from the deeper reaches of life.

We say that leaders are born, not made; yet leadership can be developed. Not all will be most successful. There are degrees in this as in other lines of service. It is essential that the leader be trained. Unless he develops a strong character, the discouragements and loneliness of life will enslave him in darkness. The solitary way he has chosen will try his very soul. He must have faith. It is the cry of an unshaken faith built by years of study and meditation upon the principles proceeding from the throne of Christ, which makes him say, "I know in whom I have believed."

We see the influence of a good leader has upon the missionary society. Some societies succeed better than others because they have stronger leaders. No great success can be expected when the leader is vocillating or uninterested.

Has not the time come for Christians, young women and all, to cease playing with opportunities? Is not this the year to make a distinct forward step in missionary societies? Are our young women not willing to say with Caleb and Joshua, "We are well able."

MAUD ANDERSON,
Vevay, Indiana.

HISTORY OF THE KING'S SONS AND DAUGHTERS OF MISSIONARY SOCIETY, SALINAS, CALIF.

The Salinas King's Sons and Daughters Society was four years old this fall. Mrs. Alter, Field Secretary, came at that time to organize a Young Women's Society as our congregation had a society for the older women only. They were having the advantage of the study of this wonderfully interesting phase of Christian work and we younger women were losing out.

Some of the young married women thought that their husbands would be just as interested in the study of missions as they, so, when the organization was to be formed, the men folk were invited to become members. They readily consented to join and have proved to be faithful, interested and active members.

We organized under the name, King's Sons and Daughters. Charter membership, eighteen. Time of meeting, one evening each month. Place, one of the homes. Two members to provide light refreshments at each meeting.

Four years have passed. Many of our charter members have moved away, but others have come to fill the vacancies. We have twenty members now and our meetings are just as enthusiastically attended as ever. We pride ourselves on being much better informed on the mission work of our denomination and the needs of the world than four years ago. We have had many happy social evenings. Several long-to-be-remembered moon-light picnics in summer and good suppers in the winter.

We have begun this year of 1921 with greater determination than ever to have

our society more spiritual and the meetings more interesting, if possible. We also plan to spend more time on Bible study, as individual and organization, as recommended by Mrs. Alter.

We held our fourth annual supper in the church parlors the first Tuesday evening of January, covers being laid for forty-five people. While the guests were assembling, our Sabbath School orchestra played several selections. During the supper hour, a Sabbath School class of girls from the eighth grade of the public school and freshmen and sophomore classes of the high school, which has been formed into a missionary society, gave an impressive pageant which portrayed the native women of the United Presbyterian mission presenting their gifts of gratitude to those who had brought the light to them.

Our beloved Mrs. Alter was with us on this special occasion and gave such a splendid inspirational talk on aspiring to higher or greater efficiency in the conducting of our monthly meetings.

We are dividing our society into two sides for a reading contest. The side completing the required course of reading first—(to be individually considered)—will be treated to a novel party by the losing side. Through this method we hope to become better informed on the work of our denomination.

Two more "co-ed" organizations have been made in nearby towns. We wish them every success and look forward to a "get together" meeting in the near future when we can exchange ideas and have mutual fellowship. Why should the men folk be de-barred—(or left uninvited) from this big study of the evangelization of the world?

MRS. D. R. CALKINS,
Salinas, Calif.

WORK AT FRENCHBURG DORMITORY.

Miss McMillian said you might like to hear something about the work at the Dormitory, Frenchburg, Ky., from one of her girls, so I told her I would be delighted to write you.

I was here last year, part of the year, and wish I could have stayed longer, for there is no place more like home than the dormitory.

When school started this year, most of the rooms in the dormitory were full and now, since the new year, all are full and more students asking for places. There are as many boys as girls, the boys rooming on the third floor and the girls on the second. There is one teacher, besides our good matron, Miss McMillan, rooming on the girls' floor and three teachers are rooming on the boys' floor.

There are quite a number of Christian girls and boys in the dormitory. We are hoping to win more to Christ. Last year I confessed Christ but I have not been as true a Christian as I want to be. I am going to try harder every day.

Perhaps you would like to know something of what the students do when they are not in school. Most of them work, some one hour, some two hours and some more. All like to work, and think it is not right unless they do work at least an hour.

At 5:30 o'clock in the morning, a bell rings, then the girls and boys who work before breakfast get up and are ready for work at 6:00 o'clock. They work until ten minutes of seven, then all meet in the front hall to go in to breakfast.

It looks very pretty to see the teachers first, then the students, marching in together. Every one is very reverent while worship is being held; then the noise of pulling out of chairs and everybody is seated and ready to eat. Certain girls at each table are appointed as waiters.

After breakfast, there is a hustle to the kitchen to get the dishes done in time to go to school. At twelve o'clock lunch is served and all the students are ready for it because they are so hungry from studying so hard in the morning.

Dinner is served at five o'clock, then a pleasant half hour is spent in the recreation room before time for the pupils to go to study hall. Every day is like the first except on Tuesday evenings, Miss McMillian's Juniors meet at three o'clock in the afternoon. On Thursday evenings prayer meeting is at 6:30 o'clock. Every one who wishes

takes part. We are now studying the four Gospels: Matthew, Mark, Luke and John, for our prayer meeting lessons. I find them very interesting. On Friday evening every two weeks, the literary society meets and renders an interesting program. It is always a busy evening for the seventh and eighth grades, and the high school girls. They have their regular work to do, then dress and prepare for the literary meeting.

Saturday is the busiest day of all. The dormitory is cleaned from garret to cellar. There are four girls in a room and each takes her turn in cleaning the room for a week. The rooms must be dusted, swept, mopped and given a good cleaning every Saturday.

On Sabbath, breakfast is at 8:00 o'clock. Miss McMillan's Bible Class meets at 9:30. At 11:00 o'clock every one must go to church unless she is unable, and very seldom is any one ill. At 2:00 p. m., Sabbath School begins and at 6:30, Y. P. C. U. meeting. Every member of the Y. P. C. U. must take her turn in leading the meeting. All the dormitory girls and boys who are old enough are members. This finishes one whole week of dormitory life. I like it better every day.

I must tell you that we had a real nice time Thanksgiving and Christmas. Monday before Christmas the students received present from the dinner table. The tables were decorated the prettiest ever. A Christmas tree in the middle of the table, the presents piled around each tree, and a string running from each package to each plate. After worship, each person pulled her string, and at the end of the string was her present. Everybody was delighted and happy. Each girl received a bottle of perfume, handkerchief and a dust cap. Every boy received a nice handkerchief and last each one present received a large bag of nuts and candy. The teachers each got a little doll which made every one laugh.

Friday night before Christmas a fine entertainment was given by a magician. Every one enjoyed it. It was the first number of our lecture course. The next number is to be given Saturday night, January 22nd.

You should see how the little girls, also some of the larger ones, have learned to knit; I being one of them. One little girl who was crippled because of the shortage of needles, made her own needles. She has finished a scarf and is making some mittens now.

I hope you won't think I have written too much, but if you want to know any more about the dormitory, I will do my best to tell you.

Yours sincerely,

EFFIE BUCKHART,

8th grade girl.

P. S.:—Dear readers: This letter came to the Secretary. Thinking you might enjoy this pleasing description, it is published for your benefit. Surely the work at Frenchburg has been and is worth while.

IMPORTANT. ISAIAH 41:6 FUND.

The Isaiah 41:6 Fund is intended to help the weaker and smaller presbyterials to a representation at the Annual Convention. If a presbyterial society is able to send one delegate, it is not entitled to help from this Fund. One of the fundamental rules is "to help societies, which would not otherwise be represented."

All applications for help from this source should be made to the Chairman of the Isaiah 41:6 Committee before April 1st. Applications are considered in the order received and those societies receiving help for the first time will be aided first.

When the Committee acts favorably on an application and the Chairman so notifies the applicant, the check will be mailed direct to the chosen delegate in time for the Convention. Be careful to name the delegate and her home address, so that there will be no delay at the last.

Because of the high cost of meals, it is recommended that the presbyterials secure a fund and provide enough for their representative's meals while enroute and during the Convention. The Isaiah Fund provides the railroad fare to and from the Convention city.

MRS. ADA KERR WILSON, Chairman.
MRS. J. B. HILL.
MISS IDA B. LITTLE.
Committee.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

Two more missionaries have been elected since our last Magazine article. We now have three new for Egypt and three new for India, with probably as many more in the very near future. Will every reader pray that the Boards may have divine guidance in selecting and electing missionary applicants. We are so desirous of sending those whom the Lord has called and whom He is thrusting out into His great harvest field. Pray that if we make any mistakes that He will hedge the way that the wrong persons may not go.

We have just received the minutes of the Annual Meeting of our Mission in India. Quite a number of requests for advance work are contained therein, and will be acted upon in the near future.

The last word from the field gives us the information that the health of all our missionaries is good, for which we are very grateful. Mrs. H. C. Chambers is a patient in Columbia Hospital, but is getting along very nicely.

The Foreign Secretaries are very busy now making arrangements for teams to go through every presbytery in the church making addresses with a hope of stirring up our young people to the offering up their lives for foreign service. Great emphasis is being placed on prayer this year, and Prayer Institutes will be held everywhere that the Holy Spirit may come in power into the hearts of our young people that they may surrender their lives cheerfully and willingly to the will of the Master.

Missionary Societies are getting busy everywhere preparing for Annual Reports. We are praying that all our missionaries will send their reports promptly, that as good a showing may be made of our work at the Fort Morgan Convention. We have received the first annual report this year from Miss Laura B. Walker.

Over Seas Boxes are being heard from frequently. Our hospitals have been suffering very badly for lack of bedding and other commodities, and in the case of Tanta goods had to be bought, but now that the women have gotten to work the boxes are going out with a fair degree of regularity. No Society need be discouraged because they have been hindered in sending a box. A well-filled box is acceptable to any hospital anytime. We hope to print a list of societies sending boxes and sending money, in the April number of the Magazine. If any have sent boxes and failed to send a list of the contents will they kindly take this notice as an urgent request and send the contents, and values, and names of the donors to the Foreign Secretary, 904 Publication Building, Pittsburgh, Pa. Mr. George B. McClellan is the business manager of the Foreign Board and attends to all the details of securing the passage of missionaries, shipping of freight, etc. Of course all the expense connected with the unmarried lady missionaries is met by the treasurer of the Women's Board. A recent report from Mr. McClellan mentions several boxes that have been sent to missionaries, personally. The freight and the insurance have to be paid on these. The board decided at its meeting yesterday that where friends send boxes to missionaries on the field they must make arrangements to pay the freight and insurance thereon. The Board has agreed to pay the freight and insurance of all overseas boxes to hospitals, but we have not agreed to pay freight and insurance on boxes that were sent to missionaries by their personal friends or societies. We know that your attention only needs to be called to this matter, as all will readily see that the Board has no funds to be expended on personal gifts.

You will have noticed a list in the January Magazine of the names of our missionaries, and also the names of their supporters, and the amount pledged. A corrected list will be found in this (March) number. It is our desire that we have on file a written pledge so that for years to come those interested may be able to know exactly the amount that has been pledged and for whom. Our Treasurer reports that quite a number of societies are paying in more money

than the list shows. Will all interested who have decided to pay the increase in salary to their missionaries please notify the Foreign Secretary of that intention at the earliest convenience, that our files may be correct and up-to-date? It saves our Treasurer a great deal of work when the Foreign Secretary has the pledge in her own files and needs to ask no questions from the Treasurer or anyone else.

We are just waiting for copies of deeds from India for the Pasrur Girls' Board School and the Sargodha Hospital in order to take both these institutions over. The Sargodha Hospital will be known hereafter as the Mary B. Reid Memorial Hospital. The necessary money for the purchase of the property from the Foreign Board having been contributed by the members of the First U. P. Church, Pittsburgh, Pa. Mrs. Reid having been the wife of their pastor, and their missionary leader for many, many years. Pictures of these institutions will be printed in the Magazine as soon as good pictures can be obtained. The purchase money for these two institutions will come from New World Funds, but the maintenance money must come from our missionary societies, therefore we are giving you notice in time that in preparing your budget for the year, which will begin April, 1921, you will have something extra for the support of this Girls' School and Women's Hospital. The first contribution for the purchase of the Pasrur Girls' Boarding School came from the Juniors of the First Church, Allegheny. Perhaps there are some other Junior Societies or King's Daughters that would like to help buy this new Boarding School for girls.

Pray that the missionaries on the sea may be taken in safety to their destination.

Pray that the missionaries on the fields may be kept in health and strength, and have so much of the Holy Spirit given to them that they will be great soul winners.

Pray that the missionary applicants may ask for blanks early in the year that permits may be had without delay, and that the largest party that ever sailed may go out in the autumn of 1921.

Pray that the women of the Church may have an increased vision of the needs of the women and children in foreign lands that they all may become tithe payers and thereby see to it that the Lord's treasury is always full.

Pray that the delegates and officers who are to attend the Fort Morgan Convention may go out in power of the Spirit, that the local committee may be led to make the wisest plans, and that everything concerning the Convention may be of such character that we shall have the most spiritual meeting that we have ever held.

In order that lodging may be secured for every person in attendance at the Fort Morgan Convention, June 3-7, it is necessary to have the names early in April. Delegates, Members of Women's Board, Life Members and Missionaries especially provided with lodging and breakfast. Visitors also will be cared for as far as possible. Write to:

MRS. J. W. FERGUSON,
921 State St., Fort Morgan, Colo.

MISSIONARIES AND SUPPORTERS.

In order that the women of the church may have definite knowledge of the location of our missionaries, their number, and the names of their supporters, the following list is published

INDIA.

Anderson, Emma Dean	W. M. S., Southern Illinois Presbyterial	$ 600.00
Anderson, Helen D.	Miss Grace E. Smith, Toledo, Ohio	1200.00
Anderson, Margaret	W. M. S., Delaware Presbyterial	600.00
Artman, Helen	First U. P. Church, N. S., Pittsburgh, Pa.	1200.00
Beale, Hannah H.	Y. P. M. S. and W. M. S., 2nd U. P. Ch., N. S., Pgh., Pa.	1200.00
Beattie, Kathryn	Noblestown Congregation, Pa.	600.00
Beatty, Minnie E.	Westmoreland Presbyterial	300.00
Beatty, Roma	Cochranton and Utica Congregations, Pa.	650.00
Bennett, Hazel	W. M. S., College Springs Presbyterial	600.00
Boyd, Mary Lois	Sparta, Ill., Congregation	600.00
Brown, Olive I.	Hampton Congregation, Pa.	800.00
Broyles, Edna B.	First Church, Los Angeles, Calif.	600.00
Buchanan, Lois	W. M. S., Arkansas Valley Pres., and Oil City Congr.	1200.00
Burnham, Alice G.	The McFarland Family	800.00
Caldwell, Elizabeth May	W. M. S., Keokuk Presbyterial	600.00
Campell, Mary J.	W. M. S., Monmouth	600.00
Cleland, A. Laura	W. M. S., Sixth Church, Pittsburgh, Pa.	800.00
Cowden, Henrietta	Congregation, North Bend, Nebr.	600.00
Dickson, Laurella	W. M. S., Butler Presbyterial	600.00
Fehlman, Margaret	Y. W. M. S. and W. M. S., Monongahela Presbyterial	800.00
Fleming, Bessie	Boston Presbyterial W. M. S.	800.00
Gordon, Ella M.	W. M. S., Cedar Rapids Presbyterial	600.00
Hadley, Nancy	Y. W. M. S., Sixth Church, Pittsburgh, Pa.	800.00
Hamilton, Marietta	Conemaugh, Brookville, and Kiskiminetas Presbys.	600.00
Horst, Gertrude	W. M. S., Cedar Rapids Presbyterial	600.00
Jameson, Flora	S. S., Avalon, Pa.	600.00
Jones, Florence M.	First Church, Wilkinsburg, Pa.	800.00
Jongewaard, Harriett H.	Miss Helen T. Brown, Pittsburgh, Pa.	800.00
Jongewaard, Wilhelmina	Y. W. M. S., 6th Church, Pittsburgh, Pa.	950.00
Kyle, Mary	W. M. S., First Ohio Presbyterial	600.00
Laing, Olive	Miss Ann Wilson, Pittsburgh, Pa.	600.00
Lawrence, Mary A.	W. M. S., Colorado Presbyterial	600.00
Lincoln, Mary Frances	W. M. S., Arkansas Valley Presbyterial	600.00
Logan, Mary E.	Indiana Presbyterial W. M. S.	517.00
	Mansfield, Texas, Oklahoma, N. Indiana, New Jersey, Uncompahgre, Idaho, Hudson, Central Ill. Presbys.	613.00
Maconachie, Eleanor W.	Rev. J. K. McClurkin, D. D., Pittsburgh, Pa.	700.00
Martin, E. Josephine	W. M. S., Xenia Presbyterial	600.00
Martin, Fanny C.	The Beatty Family	600.00
Martin, Jane E.	W. M. S., Chicago Presbyterial	600.00
Martin, Mary R.	W. M. S., Steubenville Presbyterial	600.00
Moore, Henrietta	S. S., Norris Sq. Church, Philadelphia, Pa.	800.00
Moore, Sara	W. M. S., Caledonia Presbyterial	600.00
Morrison, Jean B.	W. M. S., 2nd, New Wilmington, Pa.	600.00
McCahon, Elizabeth	W. M. S., Chartiers Presbyterial	600.00
McConnell, Lillian A.	W. M. S., Shadyside Church, Pittsburgh, Pa.	800.00
McCullough, Rose A.	W. M. S., Los Angeles Presbyterial	800.00
Scott, Louise E.	W. M. S., Mercer Presbyterial	600.00
Simpson, J. P.	W. M. S., Westmoreland Presbyterial	950.00
Spencer, Kate E.	The Spencer Family	600.00
Stewart, Mabel C.	Miss Anna A. Milligan, Philadelphia, Pa.	600.00
Strong, Martha	W. M. S., Muskingum Presbyterial	600.00
Tomaseck, Florence	First, Canton, Ohio, Congregation	600.00
Warnock, Ruth A.	W. M. S., Wheeling Presbyterial	600.00
Wengert, Georgia	Second Church, Washington, Iowa	600.00
White, Josephine L.	W. M. S., Beaver Valley Presbyterial	800.00
White, Maria	W. M. S., Cleveland Presbyterial	950.00
Whitely, Dora B.	Chartiers and Greenside Ave. Congrs., Canonsburg, Pa.	1200.00
Zink, Gertrude E.	Fourth Church, N. S., Pittsburgh, Pa.	1200.00

EGYPT.

Adair, Sara M.	W. M. S., San Francisco Presbyterial	600.00
Atchison, Alda B.	W. M. S., Des Moines Presbyterial	800.00
Baird, Mary E.	Columbus City Congregation, Iowa	600.00
Barnes, Ella M.	Dr. and Mrs. Ewing, Pittsburgh, Pa.	400.00
	Messrs. Barnes, Loveland, Colo.	300.00
Bell, Margaret A.	Concordia Presbyterial, Miss Margaret A. Bell, The Johnston family, and Mr. and Mrs. Archie Morrison	1000.00
Bloomfield, Clarice	W. M. S. and Y. W. M. S., Bellevue, Pa.	1200.00
Buchanan, Carrie M.	W. M. S. and Y. W. M. S., Monongahela Presbyterial	800.00
Cabeen, Ida L.	Frankfort Presbyterial W. M. S. and Wisconsin W. M. S.	750.00
Coventry, Mrs. Mary Kerr	W. M. S., Sidney Presbyterial	800.00
	W. M. S., Oakmont, Pa.	50.00
Criswell, Anna B.	W. M. S., College Springs Presbyterial	600.00
Dickie, Mabel	W. M. S., Omaha Presbyterial	600.00
Downie, Ella B.	W. M. S., Lake Presbyterial	600.00
Dwight, Lucia	First Church, N. S., Pittsburgh, Pa.	1200.00
Ferrier, Helen	Traer, Iowa, Congregation	600.00
Finney, Davida	W. M. S., Xenia Presbyterial	600.00
Finney, Minnehaha	W. M. S., Allegheny Presbyterial	600.00
Finney, Mrs. T. J.	Rochester, N. Y., Congregation	600.00
French, Elsie	Mr. and Mrs. Taylor and Mr. Denham of Shadyside Ch.	600.00
Giffen, Dora E.	Valencia, Pa., Congregation	600.00
Hogg, Rena	Y. P. M. S. of Second Church, N. S., Pittsburgh, Pa.	800.00
Holland, May	Coraopolis, Pa., Congregation	1200.00
Hosack, Isabel	W. M. S., Philadelphia Presbyterial	800.00
Hoyman, Avis	Eleventh Church, N. S., Pittsburgh, Pa.	600.00
Martin, Helen J.	"A Friend, First Church, Wilkinsburg, Pa."	800.00
Martin, E. Roxie	W. M. S., Southern Illinois Presbyterial	600.00
Mason, Dora	Homewood and Mt. Lebanon Congregations, Pa.	1200.00
McConaughy, Anna	W. M. S., Chartiers Presbyterial	600.00
McCrory, Jeannette L.	Elmira, Ill., Congregation	1200.00
McFarland, Evelyn	First Church, Los Angeles, Calif	600.00
McMillan, Carol	W. M. S. and Y. W. M. S., Shadyside Ch., Pittsburgh	800.00
Paden, Marion	Avalon Congregation, Pa.	600.00
Pattison, Mary M.	Mrs. Wm. Campbell, Pittsburgh, Pa.	800.00
Ralph, Fay Elsie	W. M. S., Rock Island Presbyterial	800.00
Sherriff, Edna	S. S. and W. M. S., of First Toledo, Ohio	800.00
Smith, Margaret A.	W. M. S., Garnett, Ind., and Kansas City Presbys.	460.00
	Y. W. M. S. and W. M. S., of 2nd Wilkinsburg, Pa.	40.00
	Y. W. M. S., of Second Pittsburgh, Pa.	25.00
Smith, Nellie C.	Rev. J. K. McClurkin, D. D., Pittsburgh, Pa.	700.00
Speer, Elizabeth A.	First Church, Steubenville, Ohio	1200.00
Thompson, Anna Y.	W. M. S., Muskingum Presbyterial	600.00
Thompson, Mary L.	Miss Margaret Given, Pittsburgh, Pa.	800.00
Walker, Laura B.	Carnegie Congregation, Pa.	800.00
Weed, Ethel L.	W. M. S., Monmouth Presbyterial	600.00
White, Florence L.	Homestead and Mifflin Congregations, Pa.	600.00
Whitesides, Ida B.	W. M. S., Argyle Presbyterial	600.00
Wilson, Esther W.	Eleventh Church, W. E., Pittsburgh, Pa.	1400.00
Work, Ruth A.	Oregon, Puget Sound and Spokane Presbyterials	600.00

SUDAN.

Coie, Mary E.	Rev. J. K. McClurkin, D. D., Pittsburgh, Pa.	700.00
	Try Circle of S. S. of Kansas City, Mo.	20.00
Coie, Una	Pawnee Presbyterial	612.00
	Allegheny Presbyterial; Gary, Ind., W. M. S.; Philadelphia Presbyterial; Miss Myrtle Davis	125.00
Grove, Elsie E.	Sixth Church, Pittsburgh, Pa.	800.00
McIntyre, Aulora Rose	First Ohio Presbyterial W. M. S.	600.00
Mackenzie, Kathryn	W. M. S., Philadelphia Presbyterial	600.00

ABYSSINIA.

Beatty, Ruth C.	W. M. S., Second Church, New Castle, Pa.	1600.00

While Miss Kate A. Hill was in India the following named societies undertook her support: Le Claire Presbyterial, Albany Presbyterial, Pittsburgh Presbyterial, Detroit Presbyterial, the Philathea Sabbath School Class, Parnassus, Miss Jennie M. Day, Mrs. T. D. Mellon, and Mrs. A. G. King. Their contributions are still used for her salary although she is now Field Secretary.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 510 McNair Avenue, Wilkinsburg, Pa.

Encouraging reports have been received from every station. The weather in the South has been so that the schools have not suffered in attendance.

The contribution of second-hand clothing, has been most liberal and fills a need which we of this section can scarcely conceive.

In addition to the boxes and barrels of clothing we received a check for $20 from one who lives in Paterson, N. J., and who signs herself, "A Lover of Missions and one who hopes the Lord will send a blessing with this offering wherever it goes." A gift sent in this spirit will surely be a "blessing wherever it goes" and also to the giver.

The school building at Camden is being rushed as fast as possible. The weather has been favorable and Mr. S. D. Hamilton is pushing the work while the good weather lasts. We are hoping for a completed building in June. A Builders' Risk Insurance for $20,000 has been taken out, so in case of fire we will be protected.

George Flemming, one of our Elders in the Prairie, Ala., congregation, has been granted the privilege of purchasing a small plot of land on the Prairie farm. He will build himself a home there and will have ground enough to raise his own garden stuff and feed for his cattle. In this way, we are encouraging the colored people there to secure their own homes and in this way to become better citizens.

At the meeting held February 15th a conference was held between the Freedmen's Board and the Women's Board. Many questions of mutual interest were discussed and some changes recommended. The conference was helpful and we hope for more of them. When the recommendations are acted upon by both Boards, the changes made will be published in the Freedmen's report.

Every so often appeals are being made to the Missionary Societies for contributions for institutions and work not under the care of the Women's General Missionary Society. While these appeals are worthy, we must remember that the missionary societies are responsible for the work of the women of the Church and if they divert their offerings to other channels, there is no other organization to which the women can appeal. We must concentrate on the work for which we are wholly responsible.

HOME MISSIONS.

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

Rev. Mr. Giffin reports a full school at Frenchburg, Ky. The enrollment for the year has reached practically 300, and new students are still coming. The dormitory is almost full to the limit.

This is the season of the year for making baskets. Mr. Giffin is getting a good stock in all sizes and will be able to fill orders promptly. Within a short time will be be able to supply in small sizes, fancy colored Easter baskets. For information concerning baskets, address, Frenchburg School, Frenchburg, Ky.

Miss Roe Williams, missionary for Los Angeles Presbytery, has completed one month in the district of the Forty-ninth Street Church, Los Angeles. She reports having made 138 calls and found many people who are not attending any church. Two families have started to attend and promise to be faithful.

Miss Laura Sawhill, of Fourth, Spokane, Wash., says, "We are thankful for more regular attendance in Sabbath School and better qualified teachers."

Miss Theresa Lippert, Oakland, Calif., is still holding the field, waiting for a pastor.

Miss Romaine Russell, of Hickory, Pa., reports the work in the two missions, Westland and South View very encouraging. The Westland has had an average attendance of over 30 and the

Y. P. C. U. has taken on new life. Average attendance in Sabbath School, 80. The primaries and juniors gave Mr. Clemens their birthday and love offering to help support a boy in school in India. They gave it to him before he left America.

We observed Father and Son Day. Everything was in charge of the young men. Every son was to bring his father and vice versa. Greetings were extended to the young men by the different classes and the young men responded to each. The talks were a happy surprise to many.

After the Sabbath observance of the day, a Fathers' and Sons' banquet the following Thursday night, with thirty-four young men and their fathers in attendance. Some very good talks made that evening enjoyable.

The children were all willing to have a "White Gift" Christmas, with no treat, and give their offering for the Near East Relief. Not one child objected. The offering was twenty-two dollars and eleven cents. One father and mother gave the money they had meant to use for each other's gift. South View Sabbath School sent a doll and three dollars for the little French orphan that school has been supporting for two years. Isn't this splendid training for these children of Aliens?

INDIAN DEPARTMENT.

Mrs. John S. Crawford, Secretary, 5 Trenton Ave., Wilkinsburg, Pa.

Simnasho. Number of pastoral visits, 46; average attendance for the month, 36; preaching services, 4; Sabbath School sessions, 4.

Christmas at Simnasho:

We had our Christmas entertainment on the afternoon of Christmas day. The church was packed. We had a nice tree, a good program by the children, and a splendid time. We received many gifts from the Indians.

One Indian woman gave us a sack of flour, while another gave us a dozen very fine grapefruit.

The Indians have been in camp for their Christmas Hehe. They came to camp on December 28 and have gone home today, January 3rd. This is a much shorter period than they usually spend in Camp at this season of the year, and we regard it as a hopeful sign.

We spent the last hours of the old year and the first of the New Year at the camp. One of the Indians, dressed as an old man and wearing a long white beard, put in an appearance about an hour before mid-night. He was supposed to represent the Old Year. Promptly at the stroke of twelve he was escorted outside, and with perhaps one hundred others circled the camp, singing as they went. Then in the midst of great shouting, he disappeared in the darkness.

With the ushering in of the New Year, I was asked to lead in prayer.

We have had much sickness during the month, two cases of which resulted in death.

REV. W. A. MATTHEWS,
Missionary.

Tama, Iowa. Number of pastoral visits made, 52; preaching services, 8; Sabbath School sessions, 8; Sanitarium Sabbath School, 50; Reservation, 12; Reservation Bible Class, 16; Junior meetings, 8; average attendance, 24, 18.

We had one Christian funeral, conducted entirely by the missionary in charge.

Christmas at Tama:

Another Christmas over and I believe we had the very nicest this year. Such a very cheerful lovely Christian spirit manifested by all the Indians. They were all so clean and very well dressed and orderly. Usually the house would be in a dreadful condition after dinner but they really seemed to be trying to keep from making a "mess of things." After all were there I took Harry Lincoln to interpret for me and told

them of the poor starving little ones. I said, "Now I will start a little gift for them, who wants to help?" They came up and dropped in their money which amounted to a little more than $10.00. The next day the children at the Sanitarium gave $2.38. This is for the starving children of the "Near East." Just about dusk an old woman came and gave me a quarter from a poor, little deserted old woman, whose little boy was sick and she could not leave him. I felt that this was just like the "widow's mite." You may be sure they received their share of gifts and food and I have a nice warm comfort for her.

Everybody in this Presbytery and many other helped so liberally that it was the very nicest, most pleasant and easiest Christmas we ever spent.

REV. R. G. SMITH,
Missionary.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

Text-Books, 1920-21.

The Bible and Missions (Senior), price, paper, 47c.; cloth, 67c.
How to Use, price, 15c.
The Bible—What Is It? 3c.
Lamp Lighters Across the Sea (Junior), price, 40c.
Teachers' Guide, price, 15c.

The Church and the Community (Senior), price, paper, 50c.; cloth, 75c.
Text Book Supplement, price, 15c.
Devotional Service, price, 15c.
Mr. Friend of Man (Junior), price, 40c.
Leader's Manual, price, 15c.
Picture Sheet: "Children of the City," price, 15c.
Christian Americanization, 40c.

Prayer Cycle, 1921, 10c. each; $1.00 per doz.
Bamba, 10c.
Budget Cards, 35c. per 100.
Contribution Envelopes, 25c. per 100.

Home Mission Leaflets.

Foreign Missions at Our Doors, 4c.
Our Immigrant Work, 2c.
Some Italian Boys, 2c.
The Italians At Our Door, 2c.

Those desiring a good supplementary book to "The Church and the Community" should order "Christian Americanization," 40c. each, from our department.

The best supplementary help for "The Bible and Missions" is Dr. Watson's book, "God's Plan for World Redemption." Order from the Foreign Board office, 200 N. Fifteenth St., Philadelphia, Pa. Price, paper, 40c.; cloth, 60c.

The Prayer Cycles for 1921 are ready for distribution and are being sent out as soon as orders are received. We have tried to fill all the early orders. If any have failed to receive theirs we will be glad to be informed so that we may make it right. See January Magazine for special rates to presbyterial secretaries.

We have been disappointed in the printing of the new leaflets we hoped to advertise in this Magazine, but hope to be able to announce them in the April number.

For announcement of Missionary Leaflet Reading Contest see page 407 of the January number. Many orders have already come in in preparation for this contest.

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive New York 27, N. Y.

FIELD SECRETARY NOTES.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

PRAYER—ITS POWER.

"Away in heathen lands they wondered how
Their simple words had power;
At home—the Christians, two and three,
Had met to pray an hour."

Tuesday Prayer Groups, weekly or monthly, thirty-seven.

10:00 A. M., Tuesday, hundreds of women in their homes.

Omaha, first Tuesday, 10 a. m., Y. W. C. A., Mrs. J. E. Dodds, 2552 Marcy St.

Jetmore, first Friday, 2 p. m., Homes, Miss Zelma M. McCormack.

Welcome to two new Prayer Groups this month. Some inquiry has come whether the prayer circle held in connection with the W. M. S. would count as a Group. From the beginning we have only counted a Group where the women have met at least for an hour each month just for prayer.

I want also to ask all to remember the objective of these Groups—PRAYER. Not a conference or an inspirational meeting, but for PRAYER.

Posters. Posters. All posters for the exhibit at Women's General Missionary Society Convention are to be sent to Mrs. J. C. Law, Ft. Morgan, Colo., before May 15. Do not send to the Board Rooms.

The poster may be on any subject related to the work of the W. G. M. S. It must have been used by the society sending it.

During January I had a delightful meeting at Ewart, Iowa. One of the many societies in our church in a small congregation doing a devoted work. There was a large attendance; three new members; and I came home with two baskets overflowing. It was the first "shower" I ever experienced. Many thanks.

I have appreciated the kind words that have come to me this month regarding the letter sent to societies in September and the "Plans and Problems" in the Magazine. Also it has been most thoughtful of so many who have enclosed a return stamp!

Excellent reports are already coming in regarding the Leaflet Reading Contest. Also many inquiries. Don't fail to plan for it in your societies. Some splendid contests have been arranged between societies.

In March I start on a visit to the societies in California and the Northwest. I am sure Mrs. Alter and I appreciate your prayers for our field work.

I have 135 Bible Reading Societies to report this month. We have 879 W. M. S. and 379 Y. W. M. S., total 1258. Was the goal of 500 too high? Keep on reporting until we have reached it.

PLANS AND PROBLEMS.

By Kate A. Hill.

THINGS TO DO IN MARCH:

1. Report on Bible Reading.
2. Arrange for Leaflet Reading Contest.
3. See that the yearly report of *every society* is sent in *on time.*
4. Make definite plans for the year beginning April 1, 1921. Goals for attendance, membership, contributions, etc.
5. Take an account of the past year.

The following questions were sent out by a President of a Presbyterial. I have had to condense them. If they had come from your President what would your answers have been?

1. Do you know how your Juniors are progressing? Do you know the work of the Juniors is a part of the work of the W. M. S.? Have you tried to help us get the Junior Banner this year?
2. Did your society take up Bible Readings?
3. Did you know we were not on the Honor Roll for paying our pledges on time? Did you prevent us?
4. Have you notified the secretary of the "Over Seas Hospital Box" which your society is planning to contribute?

5. Did you adopt the slogan, "Something New and Something Definite?"
6. What was your NEW plan? What was your definite objective?
7. Have you had better programs this year?
8. Did your attendance for the year increase or decrease?
10 Did you adopt the Budget System? What results?
11. Do your members use the Prayer Cycle?
12. Did you arrange for the "Leaflet Reading Contest?"
13 Has each woman in the congregation a Thank-Offering Box?
14. Can you name the Departments of Work?
15. Are you already planning for the Thank-Offering for 1921?
16. Will you close your books March 31? See that all reports and money are in the very next day?
17. Did you use the Standard of Efficiency?
18. Did the visit of the Field Secretary accomplish any thing or did you merely enjoy her visit?

WANTED!

500 BIBLE READING SOCIETIES BEFORE JANUARY 31, 1921.

80. First Providence, R. I., Boston.
81. Second Los Angeles, Los Angeles.
82. South Omaha, Omaha.
83. Parnassus, Pa., Kiskiminitas.
84. Apollo, Pa., Kiskiminitas.
85. Leechburg, Pa., Kiskiminitas.
86. Vandergrift, Pa., Kiskiminitas.
87. McClellan Heights, Davenport, Iowa, Rock Island.
88. Third, St. Louis, Mo., Southern Illinois.
89. Arlington, Wis., Wisconsin.
90. Mary Lyon Thompson, Tarkio, Mo., College Springs.
91. Y. W., Winterset, Winterset.
92. Y. W., Chartiers, Canonsburg, Pa., Chartiers.
93. Bovina Center, N. Y., Delaware.
94. Oak Grove, Rock Island, Rock Island.
95. Third, Washington, Pa., Chartiers.
96. Amoret, Mo., Kansas City.
97. Ontario, Ore., Idaho.
98. West Allis, Wis., Wisconsin.
99. Sunnydale, Kans., Arkansas Valley.
100. Emsworth, Pa., Allegheny.
101. West Beaver, Pa., Steubenville.
102. New Lebanon, Pa., Steubenville.
103. Atlantic, Iowa, College Springs.
104. York, Pa., Big Springs.
105. Zenith, Kans., Arkansas Valley.
106. Burchard, Nebr., Pawnee.
107. Caledonia, Wis., Wisconsin.
108. Rock Prairie, Wis., Wisconsin.
109. Lisbon, Wis., Wisconsin.
110. Vernon, Wis., Wisconsin.
111. Live Wires of Arlington, Wis., Wisconsin.
112. Caledonia Juniors, Caledonia.
113. Lisbon Juniors.
114. Rock Prairie Juniors.
115. West Allis Juniors.
116. Vernon Juniors. (Wisconsin is the first 100% Presbytery. Next?)
117. Pretty Prairie, Kans., Arkansas Valley.
118. Clinton, Mass., Boston.
119. New California, Ohio, Xenia.
120. Albia, Iowa, Des Moines.
121. Mundale, N. Y., Delaware.
122. Saxman, Kans., Arkansas Valley.
123. Summerfield, Kans., Pawnee.
124. Jetmore, Kans., Arkansas Valley.
125. Long Beach, Los Angeles.
126. Pigeon Creek, Pa., Chartiers.
127. Hope Circle, Hamilton, Ohio, First Ohio.
128. Moline, Ill., Rock Island.
129. Evanston, Ill., Chicago.
130. Coin, Iowa, College Springs.
131. Third, Rock Island, Rock Island.
132. Viola, Ill., Rock Island.
133. Guthrie, Okla., Oklahoma.
134. Bellefontaine, Sidney.
135. Y. W., Bellefontaine, Sidney.
136. Murray, Nebr., Omaha.

Keota, Iowa, writes they were organized as a Prayer Group, September, 1916, so they lay claim to being the *first*.

1921 PROGRAM FOR MISSIONARY SOCIETIES.

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MRS. J. H. MAXWELL, Secretary, 142 Taylor Street, Beaver, Pa.

MISCELLANEOUS GIFTS. DECEMBER AND JANUARY.

Rochester, N. Y., Congregation	$ 18.80
A Friend	50.00
Francis Gibson Circle	10.00
A Friend	5.00
Winchester W. M. S.	5.00
Mrs. Rosa B. Craig	30.00
King's Daughters Class, Fowler	6.50
King's Daughters, Irwin, Pa.	50.00
Mrs. G. S. Stacy	1.00
Mission Band, College Hill	40.00
Weaver White	50.00
Warmspring S. S. and Congregation	28.43
Try Circle, 1st Kansas City	5.00
Y. W. M. C., Spring Lake, Idaho	75.00
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Second, Primary, Idaville	3.50
Mrs. H. T. Jackson	2.00
W. M. S., Burgettstown	15.50
Myrtle Davis	15.00
Mrs. Jos. Irwin	15.00
Mrs. Fred L. Todd	100.00
Jessie Cochran	25.00
W. M. S., Kimbolton	5.00
Mrs. Hannah Emden	20.00
Y. W. M. S., New Concord	20.50
W. M. S., New Concord	20.00
Total	$635.48

PARSONAGE RE-PAYMENTS FOR DECEMBER.

Albia, Iowa	$ 69.38
Assuit, Egypt	388.50
Bellingham, Wash.	60.00
Creston, Iowa	55.50
East Mansfield, Ohio	50.00
East Toledo, Ohio	23.55
First, Akron, Ohio	117.71
First, Cincinnati, Ohio	60.00
Moundsville, W. Va.	70.62
Oneonta, N. Y.	27.75
San Antonio, Texas	83.33
Second, East Liverpool, Ohio	243.00
Third, Seattle, Washington	56.00
Total	$1305.34

STUDY FOR THE MONTH.

APRIL.

Foreign Missions:

"THE BIBLE AND MISSIONS."

The general diffusion of the Bible is the most effective way to civilize and humanize mankind, to purify and exact the general system of public morals; to give efficency to the just precepts of international and municipal law; to enforce the observance of prudence, temperance, justice, and fortitude; to improve all the relations of social and domestic life. 1763-1847.

—James Kent, Chancellor of N. Y.

Chapter 4—The Travels of the Book.

By Mrs. J. P. White, Cedarville, Ohio.

Scripture —Psalm 67.

Roll Call—Current Missionary Event.

Topics for Study—

1. The Birth of National Bible Societies.
2. The methods of Bible Societies.
3. The Colporter.
4. The Results of Bible Distribution.

Home Missions:

"THE CHURCH AND THE COMMUNITY."

Chapter 4—Homes and Housing.

"Make home-life a wholesome, happy, reasonable thing for every man, woman, and child in our land."

By Mrs. J. E. Dodds, Omaha, Neb.

Topics for Study—

1. The Home—a Social Institution.
2. The Christian Home and Its Influence.
3. Dangers That Threaten the American Home.
4. Home Substitutes.
5. The Churches Opportunity to Help Improve Housing Conditions in the United States.

Talk about the safety of America! America will only be safe when fully committed into the hands of Him Who created the universe and swung the planets in their courses.

—James S. McGaw.

"Thy Kingdom Come!"

"What are the Churches thinking about? What do half the supporters of Missions think about from day to day? The newspaper boy knows.

"Look at the Study Classes in any railway carriage every morning and every night. No leader is needed. These people are thinking hard about affairs, and they want the latest light upon them, and the newspapers meet the need. When the man in the train and in the street wants the Lord's Kingdom to come, he will think about its growth, and whatever will tell of the history and growth of that Kingdom he will discover and he will read.

"There is no limit to the literature on these subjects that he will demand when once he has begun really to think about this above every other single thing. The unread missionary magazine is either not altogether to be trusted, or it provides information for which at present there is little demand. What do we pray for! What do we crave? That is the thing on which the Lord is looking, and nothing will satisfy Him short of His people *wanting* His Kingdom!

"When even the supporters of Missions rise to this level, their desire will react upon the harvest-fields by a sort of wireless telegraphy that will be unmistakable."—E. G. INGHAM, D. D.

LUTHER BURNING THE POPE'S BULL AT WITTENBURG IN 1520.

To the reformers of the 16th Century the Protestant Churches owe an unspeakable debt for having been led by them to the written source of all spiritual knowledge, the Scriptures, and to the recognition that every man has the right to go immediate to Christ and by faith claim his salvation.